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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., June 21, 1928

NEW SERIES
VOLUME XXX. No. 25

ENTHUSIASTIC APPROVAL GIVEN PLANS FOR \$2,000,000 CHRISTMAS THANK OFFERING

Frank E. Burkhalter

Plans for carrying out the instructions of the Southern Baptist Convention to plan a Christmas thank offering of \$2,000,000 from the churches to be applied toward the debts of the Southwide boards and agencies of the Convention formed the principal topic before the Promotion Committee at its Nashville session June 15, and that body by a unanimous vote gave its approval to plans that had been proposed by a sub-committee of five. The offering will be a strict thank offering, with no assignment of quotas. It was the belief of the committee that every man, woman and child among Southern Baptists will want to share in this offering, when fully informed as to its nature and purpose, but the carrying of this information will be done through agencies already established, thus creating no new machinery and entailing just as little expense as possible.

After adopting the report of the smaller committee of five, with certain amendments, the larger Promotion Committee entrusted the perfection of the details and general direction of the effort to the Executive Secretary of the Executive Committee, assisted by a standing program committee of seven, which will serve the Promotion Committee in much the same way that the administrative committee of seven serves the full Executive Committee of the Convention. On this Program Committee Chairman Truett named Drs. L. R. Scarborough, O. E. Bryan, J. B. Weather-spoon, J. T. Henderson, L. D. Newton, J. B. Lawrence and I. J. Van Ness.

Here is the plan of procedure as adopted by the Promotion Committee:

Under the instructions of the Southern Baptist Convention at Chattanooga concerning a Christmas thank offering, your committee, appointed by the Executive Committee regarding a program for this offering, reports the following statements and recommendations:

1. **The name.** We recommend that this movement be called "The Christmas Thank Offering", and that we emphasize the threefold appeal of this name—Christmas Giving, Thanks Giving, and Scriptural Offerings.

2. **The Time.** That Sunday, December 23, be recommended as the time for the special cash offering. In case certain states adopt another time, we recommend that they do not go beyond January 1, 1929.

3. **Expenses.** We recommend that the expenses for the Headquarters Office in this special effort be taken out of sums received by the executive secretary before distribution is made to the Southwide causes; and that after expenses for this movement incurred by the states have been taken out the money shall be sent to the executive secretary, for distribution.

4. **With Regard to Goals.** We recommend that we do not suggest goals, but that estimates and percentages for the different states be arrived at by finding the average of what each state has given to the Cooperative Program for the last nine years, and get each state's amount and per-

centage as it is related to the \$2,000,000,000; and that this be given to the states, merely as a matter of information to somewhat guide them in reaching standards of giving, thus aiding in reaching the final goal of \$2,000,000,000.

5. We recommend that envelopes with suitable scriptures and suggestions printed thereon be distributed by the Headquarters Office to the states on the requests of the state secretaries, and that these be used in making the offerings.

6. We recommend that the Promotion Committee request and urge all the forces of the Southern Baptist Convention, state conventions, associations, churches, including all boards with their secretaries and field forces, all institutions with their trustees, presidents and faculties, superintendents, evangelists and other workers, the pastors of the churches, and the organizations and their leaders in the churches, to throw themselves full length in every possible way to the promotion of this significant and important movement to the end that a united Southern Zion may achieve a great victory for all our causes.

7. We recommend that we, as the Promotion Committee, with its headquarters force and officers, as far as is possible for us to do, pledge our full support, and most aggressive cooperation to maintaining and advancing the interest of the Cooperative Program, and that as far as possible we make this Christmas Thank Offering and all of its interests aid rather than hinder the permanent support of our causes through the Cooperative Program.

8. Organization. We recommend

(1) As to the headquarters organization, that the carrying out of the Christmas Thank Offering program be referred to the Program Committee of this Promotion Committee, under the direct leadership of the executive secretary; and that all details of this movement be committed into their hands in cooperation with the executive secretary and the director of publicity, who shall be regarded as ex-officio members of the Program Committee of Seven; and that this committee have a meeting as early as possible and make preparation for the presentation of this movement to the people; and that this committee be requested to act in conjunction and cooperation with the secretaries of the general boards and the secretaries of the state organizations.

(2) We recommend that the state secretaries be regarded as directors of this movement in the different states; that the editors of the state papers be regarded as publicity directors for those states; and that this committee look to the state forces for reaching the associations and churches, to the end that this movement be successfully presented to our people.

The Baptist Standard says that Texas Baptists have reduced their indebtedness \$650,000 in two years.

Crozer Theological Seminary, near Chester, Pa., this year celebrated its sixtieth anniversary. The school has buildings and ground valued at \$500,000, and an endowment of \$1,650,000. This year there were three graduates with degrees of Master of Theology, and seven with the degree of Bachelor of Divinity.

DISTRIBUTIONS OF CAMPAIGN FUNDS FOR THE MONTH OF MAY

Foreign Missions	\$1,012.84
Home Missions	450.15
Southwide Objects	315.11
New Orleans Hospital	67.52
Christian Education	1,395.47
State Missions	720.24
Orphanage	157.55
Jackson Hospital	135.05
Memphis Hospital	22.51
Ministerial Education	45.02
Ministerial Relief	180.60

By looking over these figures, you will see what the various departments of our work have with which to carry on. It is easy to see that it is impossible to continue in business for the Lord unless the contributions increase. Surely, this is not an expression of the interest of 200,000 white Baptists in the Kingdom work. You may figure out for yourself and see how much per member was the average for the month of May. With the \$720.24 for State Missions, we had to take care of our W. M. U., B. Y. P. U., Sunday School, Evangelistic, Missionary Pastoral Support, Indian, Negro, Creole and Educational work throughout the State.

Revival Meeting Season Approaching

July and August are the great months of the year for revival meetings. There are logical reasons why these months should mean much for the ingathering into the churches. Our people in the main are an agricultural people. They must of necessity work their crops at the proper time. July and August afford some leisure days which time the people can devote to worship without loss in their crops. There is also, because of these things and because of past experiences and practices, a mental attitude which makes these months the fruitful months in the way of revivals. We have come to look upon these two months as revival months. Let us pray and work to the end that these months this year may be the most fruitful of all.

Prayer and Conference

The writer has conferred with both laymen and pastors relative to a conference of all the pastors of the State for one or two days prior to the meeting of the District Associations this fall. Every layman and every pastor thus far has approved of this conference. Some have said they believe it will be the greatest meeting ever held. The preachers assembled in the Evangelistic Conference at Clinton voted unanimously, expressing it as their belief that such conference should be held. The object of the conference is to bring to the attention of every pastor the condition which now exists with reference to the Kingdom work in the State of Mississippi. In this conference we want to present first of all the outstanding needs of every participating interest. In the second place, to let the pastors see what the response of the churches has been towards these needs during the year. In the third place, to spend considerable time in prayer for guidance and then to unite upon a plan (Continued on page 6)

UNIS VENIZIA
Ernest O. Sellers

Since the pen of a ready writer like John Ruskin has declared the wonders of Venice, or Venizia, as the Italians spell it, what must be thought of lesser mortals who try to express their emotions or depict what they have seen in the "Pearl of the Adriatic", undoubtedly the world's most unique city?

Imagine, you Americans who have made transportation an household god, a modern commercial city of nearly 150,000 population without a trolley car, motor truck or pleasure car, not a vehicle of any sort save an occasional hand barrow. Not an animal upon the streets except the pigeons and now and then a dog or a cat. A Ford agency is not worth a dime. No traffic signal for pedestrians to observe, but the verbal fireworks occasioned when two boats get into tight quarters on a canal makes an American think a new world war is about to break, though it never does.

Islands everywhere, one count says 198, and bridges more than twice that number. Great churches on every hand and small, winding streets in some of which one can touch the buildings on either side with his outstretched arms. Grand Canal is the main highway. On it a regular schedule of boats provide transportation for the multitude while among the public boats drift schools of motor boats or gondolas. Quaint, slow moving, intriguing, takes one back to the days of the Doges and the Council of the Ten whose implacable verdicts sent many over the "bridge of sighs" to death.

A modern touch, however, is seen in the great shipping and navy yards with a connecting railway to the mainland. The center of all is St. Mark's Square with the Moorish-looking Byzantine cathedral at one end and the adjacent celebrated Campanile. The duke's Palace stands between the Cathedral and the waterfront. Over the main facade of the Cathedral are the celebrated bronze horses of St. Mark's. Originally cast for St. Sofia in Constantinople, and at one time carried by Bonapart to adorn the Arc de Triumph in Paris, but after St. Helena, restored to their present position. Engineers tell us that the rebuilt Campanile, up the original of which Napoleon rode horseback and which fell a few years ago, is now so constructed with iron and cement as to be beyond any future danger. This structure is so supreme to the Venitians that no other statue, fountain or memorial, could ever appear in the square. There is a memorial, however, a bronze plate in a flag stone, near the front of the Cathedral carved with these words, "Boma, Austrian, 1926" the nearest to a direct hit the Cathedral sustained during the Austrian war raids. Sand bags stacked 50 feet high protected the beautiful carving on the front of the structure.

One of the great sights of Venice is the square as the clock tower strikes the morning hour of nine. At the first of the bell thousands of pigeons flock to the Square as a city employee enters from one corner carrying a huge sack of grain. To see the birds gather about him as he scatters the food is to see a gray cloud swirling with eager haste. About the Square are small stands at which one may buy corn to feed the birds and ready photographers are as eager as the birds to photograph you in the act of feeding them as they light upon your arm or shoulder.

Walking about the city one usually comes upon a good sized public square through some narrow street; quaint old bridges may open spaces and the canals below bearing every conceivable type of barge, even the heavily draped funeral barges, reminiscent of Tennyson and the Arthurian tales. Such rambles are a constant panorama of surprises—a lovely park with tennis courts, for instance.

At Lido, the sea front on one of the larger islands, is the European Atlantic City, a place

of beautiful houses and a fine bathing beach. Sanitary regulations, sewerage disposal and water supply are among the interesting engineering problems that have been successfully solved.

I spent about three hours one night mingling with the crowds in St. Mark's Square, listening to a fine military band and conversing with a gentleman who has been for over twenty-five years architect for the King of Siam. Many were the interesting comments he made upon the people, art, government, history, his native Italy and his war experience, for he returned home during those days to serve his country; Fascism and religion also came under discussion.

One of his observations was most striking; I had asserted that no one can fully understand or appreciate the French Revolution until he has read carefully Carlyle's three volumes on that event and made a visit to Versailles. Whereupon this gentleman replied, "Yes, and it is small wonder that the German princes eagerly seized upon Martin Luther's spiritual protest that they and their subjects might escape the tax demanded for the erection of St. Peter's in Rome, the cost of which would easily purchase a kingdom." How many of us have thought of the economic side of the great German Reformation? This gentleman also pointed out a lantern high in the gable of the cathedral that for several centuries has burned nightly as an expression of the sorrow and remorse of the citizens of Venice over the legal execution of a young baker, for an early morning murder, the real criminal confessing his guilt later when about to die for another of his crimes.

Venice is distinctly a tourist city, especially attractive for Americans. The silk, lace and jewelry merchants are keenly after trade and as for "objects d'art" probably no city on earth offers so great a variety to please a bulging purse as can Venice. Many of the merchants in these lines have branch houses in London, Paris and New York.

We closed our visit in a blaze of glory. It was the night of the annual fiesta of the "Redemption". There were magnificent fireworks, boats beautifully decorated with flowers and lanterns, some with tables spread with food and wine, some concentrating on their music, all combined to make true one's childhood dreams of what Venice must be. After the fireworks many went to Lido, for a swim and more supper, not to return to their homes or hotels until morning when Venice had once more subsided to her fascinating quaintness.

The Baptist Bible Institute,
New Orleans, Louisiana.

TWO NEW SOUTHWIDE STUDENT WORKERS

Announcement is made by Frank H. Leavell, Executive Secretary of The Inter-Board Commission, from the headquarters in Memphis of two new student workers.

Miss Irene Ward, who is a full-time student secretary, under appointment of the Mississippi State Mission Board, located at Mississippi State College for Women at Columbus, has been employed to work for the summer months. Miss Ward will travel for the summer only in the interest of the student work. Her primary responsibility will be visiting State Encampments, Assemblies and the various summer schools. In the fall she will return to her position in Mississippi.

On September 15 next Miss Ethel Farrington McConnell will come permanently into the student work as a Southwide Traveling Secretary. Miss McConnell's home is in Athens, Alabama. For the past year she has held the position as Baptist Student Secretary at Rice Institute, Houston, Texas. She is a graduate student pursuant to her Master's degree.

Miss McConnell possesses every qualification for this important and far-reaching work. She

has had wide experience in young people's work in connection with her local church, with the Girl Scout organization of America and with the student activity of the Southern Baptist Convention. For the summer she is visiting Europe. She is heartily commended for this service with Southern Baptists.

A LEADING CHINESE SCHOLAR REGARDS CHINA'S HEATHEN RELIGIONS A CURSE TO HIS COUNTRY

While on furlough in the United States the writer came across some people who had strange ideas regarding China's need of Christ. There were those who seemed to question whether or not the Chinese were actually lost without Christ. Those of us who have been saved by his blood need only to ask ourselves whether we would have been saved without him. If not, then how do we expect the Chinese to be saved without his saving blood? Then there were those who maintain that the religions of the heathen are good enough for them. If this be the case, then are the heathen religions not good enough for us? No one who knows them as well as we do would answer in the affirmative.

Again we find in some quarters those who would disparage the religion of Christ as compared with other religions, claiming that there is so much good in Buddhism and Confucianism, the leading religions of China, that we should not seek to lead the people from these to Christ. In answer to this permit me to give here the closing remarks of a Chinese philanthropist who recently made a great address in Shanghai before an audience consisting of people of many creeds and nationalities. See what he has to say as to Buddhism and Confucianism as being able to meet the needs of this great nation which today is in such great distress. After speaking of other things he closed with these words:

"On the other hand there is little or no spirituality in much that passes by the name of religion. One has only to watch the Chinese funeral procession in order to satisfy one's self that the religion of filial piety has long become a dead letter. And when we recall that for fully a thousand years, Chinese mothers have been practising religiously the most heartless act of binding the feet of their little daughters, breaking the bones and drying up the blood, and that parents regarded this as a duty to their children and poets praise the small feet as beautiful petals of the lotus flower, then we shall realize that Confucian humanitarianism is sham, an Buddhist mercy, an empty word!"

Chas. A. Leonard,
Harbin, Manchuria, China.

BLACK MARKS OF LIQUOR!

Hurling ridicule at religious leaders! Nothing new!

"... there came forth little children out of the city, and mocked Elisha, and said unto him, Go up, thou bald head; go up, thou bald head." 2 Kings 2:23. Where did the children get this spirit of mockery?

"And they that passed by reviled Him, wagging their heads, and saying . . . If thou be the Son of God, come down from the Cross." Mt. 27:39.

Read Psa. 2, noting especially vs. four and five if you want to find out the way this works in the end!

In more recent days like efforts have been made. In 1839 Elder Knapp held a great meeting in Baltimore, over 400 coming into the church. Out of his terrible attacks upon the saloons came the Washingtonian Temperance Society. Going to Albany, N. Y., some 1,500 persons were converted and here the "wet" newspapers "undertook to burlesque and decry the

(Continued on page 6)

Thursday, June 21, 1928

THE BAPTIST RECORD

Housetop and Inner Chamber

Pastor A. F. Crittenden baptized 16 last Sunday night and had a large crowd.

Boyle has 702 population according to the 1920 Census, and we claim to have one of the liveliest classes in the state for the size of our town."

Pastor O. H. Richardson has resigned the pastorate of Tate St. Church, Corinth, and will be open for another pastorate Sept. 1st. He has done good work at Tate Street for three years.

Ground has been broken for the new church building of Parkway Church in Jackson. The steel structure for Calvary Church is also now outlined against the sky. The Lord is mighty good to Baptists.

Highland Park Church, Chattanooga, presented Pastor J. B. Phillips a Master Six Buick Sedan car, to make him feel good on his birthday and wedding anniversary. In six years 1,404 people have united with the church.

Pastor Henry L. Byrd is happy in his work at New Zion Church. Last Sunday three fine girls gave their hearts to God and united with the church. He believes this is the beginning of showers of blessings and asks that you pray with him to this end.

Dr. H. C. Wayman has resigned the presidency of Wm. Jewell College in Missouri. Recently three of the faculty were let out by the trustees and two others resigned. Baptists of Missouri need prayers of others in this crisis with their educational work. The trustees are earnestly trying to handle a difficult situation.

We began our meeting at Duncan on the evening of May 27 and ran for eight days, J. G. Lott doing the preaching and Mr. William Lowrey Compere leading the singing. Compere is a splendid help in a meeting. There were sixteen additions to the church. The spirit of cooperation was very fine indeed. Praise the Lord for His blessings.

Pine Bluff Baptist Church has placed The Record in 90% of the homes of the church. Rev. J. W. Gray of Carpenter, Miss., is the efficient pastor of this band of workers and under his management the work is moving along nicely along all lines. We thank these good people and hope others will follow their example.

Sumner: We moved on this field on June 7th, and found the pastor's home newly papered and painted and the pantry nicely filled with all kinds of groceries. These good people surely have given us a royal reception, for which we are deeply grateful. It is our fixed and prayerful purpose that our stay here may bring a return in Christian service which shall match in some small measure the gifts our friends in material things.

—J. G. Lott.

Rev. L. E. Lightsey is making splendid progress from a recent operation in the Baptist Hospital and wishes his many friends to know he appreciates the prayers and words of cheer that have come to him from time to time. We miss his cheery letters and lists of subscribers coming to The Record office and hope he will soon be restored to his usual good health.

The canvass for renewals and new subscriptions to The Baptist Record for West Point Baptist Church was made by the Y. W. A. girls and they sent us a nice list. This band of young people deserve great credit for the splendid work they have done and will still do for the denominational paper. We recommend this plan to other churches who have young people willing to work.

Brother A. R. Loftin is recuperating at home, Lucedale, after a severe operation in an infirmary in Mobile.

Senator Curtis of Kansas, nominee of the Republicans for Vice-President, is said to show his "Indian" origin in his complexion; he was born on a Kaw reservation in Kansas.

Dr. Ellis A. Fuller, Superintendent of Evangelism of our Home Mission Board has been called to the pastorate of First Church, Atlanta, of which Dr. C. W. Daniel was pastor for many years.

Central Church in New Orleans, of which Bro. W. A. Jordan was long time pastor, has called Rev. W. H. Morgan of Hartsville, S. C. We should be glad for brother Morgan to come closer home.

Brother T. E. Waldrup, one of our Mississippians in Florida is now pastor of South Lancaster Baptist Mission, in the southern part of the city of Orlando, one of six Baptist churches in the city. He is pastor for full time in a good territory, congregations and interest growing. His address is 444 S. Lake St.

A good many of the Southern Baptist editors were "missing" at the meeting of the promotion committee of the Southern Baptist Convention last week. Some were on their way to Toronto and others probably attending the meeting of the Northern Baptist Convention in Detroit.

We understand the Executive Committee of the Southern Baptist Convention last week gave consent to enlarging the Nurses Home of the Hospital in New Orleans. This had become necessary because the business of the hospital had so grown that nurses and internes who had been housed in the hospital hitherto had to be moved out to make room for the increasing number of patients.

A letter from Mrs. W. E. Tynes, of Houston, Texas, tells of the home going of Dr. Tynes at the age of 79. He was active up to the last and interested in all the Lord's work. He was born in Pearl River County, Miss., July 13, 1848, ordained at Oskaloosa, married Miss Frances Mary Tate, organized the First Church, Baton Rouge, was pastor many years in South Mississippi and in Texas. Funeral services were at First Church, Houston, of which he was a member.

The first Commencement exercises for Dodd College for Girls in Shreveport was held Thursday, June 7th, with Dean William G. Burdin giving the address. There were four graduates from the High School Department and none from the college class this year because it is the first year of the school. Miss Martha Dodd was president and valedictorian of the senior class. She also won the only college prize given this year for scholarship—\$50.00 in gold from John W. A. Jeter. Next session of school will open September 25th.

Our London correspondents, Mr. and Mrs. P. I. Lipsey, Jr., are just now visiting Paris and other places in France. It happens to be their first wedding anniversary and he has a two weeks' vacation which he is spending in France. He said he wanted to go back to Nancy and places round about where as a lieutenant in the regular army, Seventh Division, he "hid behind the hills and in the trenches" while the guns were doing the talking. Some of our readers will remember the war time letters from him (never intended for publication) which were in The Record. We hope to have something from both of them in The Record as a result of their visit to France.

Pastor W. A. Borum and his people at Rayville, La., have gotten into their new church.

There are said to be 191,495 Methodist Protestants in the United States.

Doctor of Letters is the degree conferred recently by Duke University on President F. P. Gaines of Wake Forest College.

Mr. Charles F. Leek calls attention to the fact that of the 120 ministers whose names appear on the program of the Baptist World Alliance, 20 are alumni of the Southern Seminary.

Noble dropped a cross at the North Pole, he says, given him by the Pope. Maybe he will be giving it away to some of his faithful subjects as he did the Western Hemisphere four hundred years ago.

There are said to be 65 Churches of Separate Baptists in the United States, found in the four states of Illinois, Indiana, Kentucky and Tennessee. There are 61 Mennonite Churches, all in the Northwestern States.

There are said to be 43,978 Colored Primitive Baptists in the United States, 1,443 in Mississippi. According to the federal census they have increased threefold in ten years. They are certainly making mighty little noise in these parts.

All prohibitionists of whatever party will be glad that the Republican Convention in Kansas City included in their platform a resolution specifically committing the party to the enforcement of the Eighteenth Amendment and all supporting legislation.

Please furnish the Baptist State Convention Board office, Jackson, Mississippi, with the following minutes, as we have need for them:

Chickasaw
Columbus
Madison
Mt. Pisgah
Prentiss

Before this reaches our readers a good number of our Mississippi Baptists will be on their way to Toronto, to attend the meeting of the Baptist World Alliance. Indeed a few left in cars last week. There will probably be 75 from Mississippi, going by various routes. Our own company, consisting of nearly 20, goes by Memphis, Louisville, Cincinnati and Niagara Falls. We expect to be back by June 29th. The report of the meeting in Toronto will appear in The Record.

The principal business before the Promotional Committee which met in Nashville last week was preparation for the Christmas Thank Offering to be made Dec. 23 by the people of our Southern Baptist Churches. The goal is \$2,000,000 to be distributed among all Southwide objects in the same proportion obtaining in the regular gifts to these objects, for the purpose of freeing them from debt. A program committee, without salary, will advise with and cooperate with Dr. Austin Crouch, the Executive Secretary. The twenty-third of December is the day for the offering, and it is to be emphasized as a free will, thank offering given by those who love God and lost souls.

Mr. Hoover, who has been nominated for the Presidency by the Republicans, is from California, a Quaker or Friend in religious belief, a mining engineer who has had little to do with politics. It seems that for a while nobody knew whether he was Republican or Democrat. He was food administrator for Belgian Relief, appointed by President Woodrow Wilson during the World War. He was so efficient that he was made Secretary of Commerce in the Harding and Coolidge Cabinet. During the Mississippi River flood more than a year ago he was put in charge of the relief work, and his praise was on the lips of all—until he became a candidate for the Presidency.

Editorial

THAT TOWER OF SILOAM

We are aware that we have today no infallible interpreters of providence (not many infallible interpreters of the Bible), and that the man who undertakes to show that every misfortune or calamity which befalls a nation, a community or an individual is the result of some particular sin has undertaken a large order. We know that Job's comforters made a mess of it; and that Job himself confessed that his own defense had been mostly hot air. To put it in another way, it cannot be shown that every calamity is a specific chastisement for some particular offense. And yet, it still remains the teaching of the Bible, confirmed by experience and by the innate sense of justice in all mankind that afflictions are the result of transgression.

That the Bible teaches it there can hardly be room for dispute or question. And at bottom this is a question, like all other moral questions, for the scriptures to answer. Some who deny that afflictions are a judgment of God for wrong doing do not hesitate to flaunt the Scriptures as antiquated and misleading. One editor of a great Baptist paper boldly declares that the idea of physical calamities expressing the condemnation of God for wrong doing is just one of those mistaken ideas entertained by people in Old Testament times. For instance the destruction of Sodom and Gomorrah was just a spasm of nature which had nothing of a moral element or punitive purpose in it. And, if it ever happened, that people of a later date read into it a meaning which is wholly erroneous. Such a view can be held only by those who deny that the Bible is the word of God. And without meaning to pronounce judgment against any, this writer may be pardoned for saying that in his opinion that is where all opposition to this teaching of judgment against sin either originates or to which it inevitably leads; a denial that the Bible is the Word of God.

But some one will say if this is true, if judgment is upon sin and punishment follows sin, why is it not universal; why do we not see it in every case; why should there be any exception? Now that is a good point to raise; for this reason, if for no other, that it is so easy to answer. All who believe in God as a God of justice, do believe in the punishment of sin, and that every transgression and disobedience receives its just recompense of reward. Those who deny that cyclones are God's messengers would probably contend for abstract justice as strongly as anybody. So they may answer their own question if they wish, as to why there are exceptions, apparently, to retributive justice.

Our answer is the teaching of the Scripture: Some men's sins are evident, going before to judgment; and some men also they follow after. Some sins are punished here and some are punished hereafter. God is the God of the living and the dead; or all live unto him. His existence is continuous, and so is ours. Sometimes the judgment falls on this side, sometimes on the other side of the grave. There is plenty of time hereafter to mete out punishment to sin. But God visits punishment for some sins on this side, so that men may know that he will punish sin.

But the New Testament is just as clear as the Old Testament on the fact that penalties do come in this life as well as the next. When Herod was flattered by the multitude (Acts 12:22) and accepted divine honors from people who said, "The voice of a god, and not of a man", "Immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost." But the word of the Lord grew and multiplied.

Again when Annanias and Sapphira lied to the Holy Ghost they fell down dead. To be sure there are blasphemers who would ridicule the story, but we are speaking now to people who believe in the living God. Another instance is that of which Paul speaks in First Corinthians. Some of these people had turned the Lord's supper into a bacchanalian feast like that of the heathen about them. Paul says, "For this cause many among you are weak and sickly, and not a few sleep". Some had lost their health and some were dead.

It is nothing against the teaching that these things were God's punishment for sin, that the suffering is often the natural effect of wrong doing. Who made these natures; who made the law of cause and effect? These are one of God's ways of punishing sin; but not the only way.

It would be well for those who say that cyclones and earthquakes have nothing to do with morals to inquire seriously if God has nothing to do with them. Repeatedly in the Old Testament we are told of his scattering his foes by earthquake or hailstones, or tempest, or plague. If God does not control all the forces and operations of nature, who does? Has he turned this all over to the devil and washed his hands of any responsibility in the matter? Has he created a world and then can't control it? Has he turned it loose to work and cares nothing about what it does or what becomes of it? That is a mighty cheap and degrading conception of God. Is he not still God over all? Do not all things hold together in Him? Again we say anything that takes the control of the universe out of the hands of God, puts him out of business.

But what about that incident of the Tower of Siloam, which fell on eighteen people and killed them? Did Jesus use this to deny the belief that calamity comes because of sin? Not if it reads right in the New Testament. Jesus uses it as a warning to his hearers. He did not seek to correct the impression that their death was due to sin. His words are, Think ye that they were offenders above all the men that dwell in Jerusalem. He does not say that they were not sinners. He does not say that they did not deserve the punishment. But he does say that they were not the worst in Jerusalem. He drives the lesson of their death home to those who heard him: Except ye repent ye shall all likewise perish. Punishment for sin is universal. Some signal evidences of God's displeasure are given that we may be warned; that we may be led to repentance. Occasional calamities are God's merciful warnings to us. Some of his judgments are monitor. They are sent in mercy to awaken us and bring us to repentance. David said "before I was afflicted, I went astray, but now I observe thy word". Those who teach us that afflictions are not sent from God, would prevent the accomplishment of God's merciful purpose in them.

THE COMMUNITY CHURCH

This is an idea, perhaps in some exceptional cases an institution, which injects itself again into the thinking of our people; and Christian people must face the question as to whether it is good or bad and give their answer for better or worse. It is made very plausible in its presentation by those who profit by the dispensing of saccharine theology and have little ability in distinguishing the things that differ when it comes to evaluating the truth.

The Christian Herald of New York undertakes to cover the whole field of interdenominationalism and must needs try to please everybody, which is an impossible task even for so agile an editor as Dr. Charles M. Sheldon. This eminent and estimable brother recently by analogy in schools, and churches undertook to show how Christianity was at a disadvantage in having four churches in a town where there was only one public school. In the instance given the school was prosperous and the churches did not appear to be so.

Now the argument from the analogy is very good when it is simply to enforce something otherwise proven to be true, but it is not to be depended on alone. The Bible uses many parables, comparisons, illustrations, to make things clear that would otherwise be obscure, but analogy is not an incontrovertible argument, as can be easily seen. On the contrary, some things are far from analogous. For instance, Jesus says "Say not there are four months and then cometh the harvest". That is the usual time required in nature between planting and reaping. But it is not so in the spiritual realm. He planted the seed of truth in the Samaritan woman's heart and in less than twenty-four hours the hillside was white with people coming as inquirers. "Lift up your eyes, the field is white for harvest." No; spiritual and natural are not always the same, and not always alike. What is good method in a school house might not be good policy in a church.

Another thing; a school is of your making, and you can change and remake it yourself. But a church is of divine origin. That is of the Lord's making and you had better let it stay like he made it. The trouble with about 999 of them is that they originated in some man, and the trouble has always been that somebody has been meddling with it to change it from what the Lord made, till it is difficult to recognize many of them as churches at all. Better see if they square with the New Testament and if not let them alone and go to one that does. Buy the truth and sell it not. There is no price big enough to justify you in parting with the truth.

Let this method of analogy be run on into all relationships in life and see what the effort to consolidate will do for you. Why have more than one dry goods store in any town, or grocery store, or garage? Why have more than one of anything? Why not have one big family, and not separate ourselves into selfish and isolated groups? But most folks will still insist that a man have his own wife and a woman have her own husband.

As a matter of demonstrated fact, this thing of one church in a town does not work. Personally, we have known the attendance at Sunday School to be greatly increased by separating people of various denominations and having them work in their own churches. It is true in fact and in reason that growth comes by separation. Lettuce will never amount to anything when it is thick in a row, but must be transplanted and given room to head up. The tendency to have one big church results in many people being neglected, and many having no responsibility put on them. Individual development is much more sure in a smaller group. This tendency to union has all the disadvantages of Roman ecclesiasticism and will come to that if we allow it to continue.

Primitive Baptists number 81,374 in the United States, of whom 3,485 are in Mississippi, a slight increase in ten years.

The English Parliament has a second time rejected the revised prayerbook prepared by the clergy for use in the Anglican Church. After its first rejection it was again revised in the vain hope of its getting by parliament. They will have to say their prayers in the same old way.

Some readers of The Record have probably seen a letter published in a daily paper, being a copy of a letter written to the editor of The Record. It was published in the daily paper before there was an opportunity to publish it in The Record and of course will not appear in The Record. This is sufficient answer to it: A prominent citizen of his town was asked, "Who is this man Blank that is writing about the editor of The Record?" His reply was, "There is a fellow by that name in our town". "What does he do?" "Oh he does everybody he can."

Thursday, June 21, 1928

THE BAPTIST RECORD

SEES INITIATION INTO ORDER OF BATH
(By P. I. Lipsey, Jr.)

London, England.—"I hope King George won't object to my blue shirt and soft collar", I said as I left for the big party at Westminster Abbey.

"Why, no", said my wife. "The king will be so excited he won't notice it at all."

And, sure enough, he was.

It is only once in several years that the Most Honorable Order of the Bath celebrates the installation of Knights Grand Cross and then it is a mediaeval pageant unexcelled for solemn splendor. This was the party I went to see.

Entering the Abbey through the east door, I was ushered into a dark and narrow corkscrew stairway, up which I spiraled slowly. Half way up I passed a puffing and protesting lady who had been misdirected. She was not a member of the press, she complained, but had come as a guest of the dean of Westminster.

My place was in the roomy loft of the Abbey, called the North Triforium. Here among the stone rafters and arches of the ancient roof I wandered about, peering down to where the throng of great persons was gathering, down upon scarlet coats of famous soldiers, and tossing white plumes of admirals and field marshals.

I looked down upon the flower of Britain's fighting services, heroes of the army in medal-strewn red jackets, heroes of the navy in blue-black coats, all with golden shoulder pieces, close fitting trousers and shining swords.

My position was at a jutting corner of the triforium, 70 feet above the central area of the Abbey where its main aisles cross in front of the altar. As I leaned over my rail, watching the Abbey "blackbirds" (robed attendants) scurrying about in the scene of magnificence, I wondered about the consequences of an accidental dive from my height down upon the heads of the famous folk below. What a sensation it would be! And would I be able in my swift plunge to yell "Look out!" so the newspapers could say my last words were for the safety of others?

A gorgeous military band is playing in the nave where the Unknown British Warrior lies. A flourish of trumpets sounds without—or maybe it is an alarm! Imagination flies back to the days of chivalry. Surely we are back in the middle ages and I am a varlet in the attic of a great castle!

Soldiers in brass armor come slowly in and post themselves along the main passage to the choir seats. They carry long, polished spears of some kind. The London varlets around me—varlet is the old name for newspaper reporter—decide to call them halberds, sharp pointed weapons much used as a swear-word in mediaeval times.

And now the king is coming! What king? Is it William the Conqueror, or Richard the Lion-hearted, or Henry the Fifth, an Edward, a James, or a Charles? No. The Conqueror entered this ancient church more than 850 years ago to be crowned. And all those mighty men, heroes, soldiers, tyrants, villains, and good and wicked queens—every British sovereign since the Conqueror except one Edward—all in their time came into this house to be crowned.

But first comes the Duke of Connaught, an aged man, limping under his ruddy robes of knighthood. He is the Great Master of the order. He is the king's uncle, the son of Queen Victoria. The duke advances under the great organ's arch which spans the aisle, bows to someone behind him, and moves into his stall, an enclosed seat, at the end of the choir.

Behind him comes King George, the Fifth, Sovereign of the order as well as British monarch. His long crimson train is borne by—by those who do that sort of thing. The sovereign moves into his stall across the aisle from the duke.

From my position above, I am impressed that the king's hair tonic is not giving satisfaction.

In the excitement I have neglected to report

the arrival of Queen Mary as a spectator. The queen came ahead of the procession and walked alone through the center of the Abbey, preceded by two dignitaries, and went to a seat on the elevated place in front of the altar. It is not for me to describe what her majesty wore—that requires the luxuriant phrases of a society editor. But I felt in my heart when I saw her, somehow, that she had all the dainty accessories.

Behind the queen came the Duchess of York, a sweet faced young woman who reminds me of my sister at Brookhaven. A seat by the queen was given to an aged lady, Princess Beatrice, aunt of the queen and a daughter of Victoria.

In the brilliant procession of Knights Grand Cross who preceded the king were the ten now to be installed. Here was Admiral of the Fleet, the Earl Jellicoe, commander of the British grand fleet in the world war. Here was Field Marshal, the Viscount Allenby, who chased the Turks out of Palestine and freed Jerusalem from the rule of the modern Saracens. Their eight fellow knights are almost equally distinguished for services to their country.

Near the head of the procession moved the huge golden cross of the Abbey in the hands of a tall blond boy. I had seen this boy carrying the great cross on other occasions and I wondered if he ever did anything else for a living.

Religious services are read, chanted and sung. The mighty voice of the organ echoes amongst the rafters where I watch and listen. The regal spectacle and majestic music unite to make an emotional appeal of irresistible power. A precentor chants.

Give the king thy judgments, O God,
And Thy righteousness unto the king's son.
Make Thou his officers peace,
And his exactors righteousness.
Let all his people praise Thee, O God,
Yea, let all his people praise Thee.

After prayers, the sovereign, the great master, and the knights moved from the central part of the Abbey, out of our sight and into the chapel of Henry the Seventh, which is the chapel of the order. Each knight in passing before the queen made a reverence before her majesty. Just after one of the great men had bowed to the queen, he stumbled over the edge of a rug. Recovering his balance, he turned and looked at the place indignantly. I think I was the only one disrespectful enough to see this.

The queen followed the procession, the only woman to go into the little chapel where the installation proper took place. The brief ceremony there, my program showed, included the taking of the oath. Knights drew their swords, extended their hilts to the altar in token of dedication, and recited in unison:

"You shall honor God above all things; you shall be steadfast in the faith of Christ; you shall love the king your sovereign lord and him and his right defend to your power; you shall defend maidens, widows and orphans in their rights and shall suffer no extortion as far as you may prevent it; and of as great honour be this order unto you as ever it was to any of your progenitors, or others."

The king and after him the senior knight then made offerings "of gold and silver" at the altar. The senior knight laid his sword on the altar and the Abbey dean restored it to him with the admonition:

"I exhort and admonish you to use your sword to the glory of God, the defense of the gospel, the maintenance of your sovereign's right and honor, and of all equity and justice, to the utmost of your power."

After about ten minutes absence, the king and procession of knights and officials returned to the main aisle. Now the organ tones swell forth again and the choir sings the magnificent "Te Deum Laudamus". It was the first time I had ever heard this famous hymn of praise. I doubt

if it was ever sung in a scene of greater beauty and splendor.

"We praise Thee, O God; we acknowledge Thee to be the Lord.

All the earth doth worship Thee; the Father everlasting.

To Thee all angels cry aloud: the heavens and all the powers therein.

To Thee cherubin, and seraphin continually do cry,

Holy, Holy, Holy; Lord God of Sabaoth; Heaven and earth are full of the Majesty; of Thy Glory.

The glorious example of the apostles praise Thee. The good fellowship of the prophets praise Thee. The noble army of martyrs praise Thee."

After the "Te Deum" and while other concluding ceremonies were in progress, I slipped down the corkscrew stairs and out of the Abbey to avoid delay in the departing throng. I walked out alone into the yard of the Abbey, into the gaze of a vast crowd in Parliament Square. Thousands of King George's loyal subjects were held back by an iron fence and a picket line of policemen, waiting for a glimpse of the royal party and the pageant of chivalry. They looked at me with curiosity. I looked at them with disdain and tried to walk like a baron, but I suspect my blue shirt and comfortable collar betrayed me for the commoner I am.

OUR SEMINARY AND SANE EVANGELISM
Webb Brame, Th.D.

Our Southern Baptist Theological Seminary, Louisville, Ky., has stood through her many fine years for safe and sane evangelism as well as for thorough and profound scholarship. It makes us confident and happy today to know that our faculty there are keeping well in the path of the great Boyce and Broadus. A splendid example of this was realized in the recent meeting at Yazoo City conducted by Dr. Gaines S. Dobbins, head of the departments of Church Efficiency and S. S. Pedagogy of the Seminary. Ranking high as a great teacher, Dr. Dobbins is none the less an earnest and true evangelist. His is the inspirational rather than the emotional type, quiet, deep and lasting. For ten days he taught the Gospel of John, rising here and there onto its great peaks of lofty truth in mighty sermons. The great doctrines here taught were never obscured or left in doubt, but clearly and emphatically proclaimed. Tenderly and truly God's wonderful message of love for lost men herein declared was also preached in power. This was by far the most delightful and withal most profitable revival meeting I ever experienced. Heading that important department of church efficiency, Dobbins is prepared to aid us as few today in the essential educational and social program of the church. Underneath this beautiful modern superstructure is the old "dome of the rock", the sure foundation of God's holy and only plan.

Let us thank God today for the Seminary and men like Dobbins, a Mississippian, schooled in the old faith and determined and destined to abide in it, and to carry the torch, glorious light of truth, held high by hands of a generation now past. Yes, I am thankful for this sane and safe type of evangelism taught and practiced by our Seminary.

Dr. W. W. Weeks, pastor of one of the Baptist churches in Richmond, Va., died June 17.

The Globe-Democrat Magazine of June 3 gives a good writeup of the Education Building and work of Delmar Baptist Church, St. Louis. A number of photographic views illustrate the equipment and methods. Dr. Ryland Knight is expect to be back by June 30th. The report of Religious Education. The purpose of the school is to help everyone, young and old, to learn and live the Christian life.

(Continued from page 2)

preacher's sermons and his onslaughts on the liquor business and kindred evils. These wet newspapers only advertised the good man's works until the sidewalks and even the streets overran with people eager to hear the Word of God." (S. B. Handbook 1925 by Aldridge.)

I have just passed through my first state Democratic convention. It keeps a fellow young! I was justly proud of the fact that the only state leaders who spoke out openly to act out as well as talk and resolute out were three of our brethren, Lowrey Love, B. G. Lowrey and Theo. G. Bilbo—all for an instructed delegation against a wet. I never heard so many folks declare themselves bone dry with so few really voting that way.

While that instruction failed by some forty votes, a much more severe jolt was given the Al Smith forces when eighty of the eighty-two counties voted emphatically against him.

I was all around the convention before and after. Some would have folks believe it was Protestant vs. Catholic. I didn't hear either word for the two days. Some say it was Klan vs. the antis. I didn't hear that issue raised at any time the whole of the day before or during the convention. It was a question of "bone dry" or bringing in a little dampness. The dampness scored the most runs. The drys knocked Smith out the one time. Don't let newspapers that habitually misrepresent things fool you otherwise. Some of them got "het up" when one of their number introduced the Smith instruction and called him a "fool"—in my hearing. I really got a kick out of their being messed up!

God Almighty believes in instructions and in taking a stand. See Exodus 20:1-20 and Gal. 5:17-24.

Moses believed in the same, "Who is on the Lord's side, let him come unto me." Ex. 32:26.

Joshua believed in acting as well as resolving, "Choose ye this day whom ye will serve." Josh. 24:15.

Elijah thought in kindred terms, "If the Lord be God, follow Him, if Baal, then follow him." 1 Kings 18:21.

Jesus knew something about it, "No man can serve two masters." Matt. 6:24. "He that is not with Me is against me."

How do you like this news head, "Bone Drys Beaten in First Tilt in State Convention. . . . Bilbo Only Statesman to Champion Cause of Drys." Later as already said Lowrey Love and B. G. Lowrey took a stand.

For a while I was thinking of Ezekiel 22:30, the Lord speaking, "I looked for a man among them . . . and found none."

Was it Henry Clay who said, "I would rather be right than President." All my life I have heard the couplet taught at home and school, "Dare to be a Daniel, Dare to stand alone" but I would never learn the lesson from most of the leading "politickers".

"We'll Work Till Jesus Comes!"

Yours in service,
—D. A. (Scotchie) McCall.

MEDITATIONS IN MARK

By J. L. Boyd

Mark 3:22-35. Jesus was in "a house" or "at home", likely at his headquarters in Capernaum. His friends had just gone to lay hold on him for they said, "He is beside himself." He was so lost in his work of healing, teaching and preaching that he did not have time or opportunity "so much as to eat bread." Such strangeness put everybody to looking on him askance. No one else had ever done it. Why should he? He needs the personal care of a few watchful friends!

But the scribes "that came down from Jerusalem" had been studying the case, too. This diagnosis of the friends of Jesus was not just quite correct. They (the scribes) could tell the

folks what was the matter. Why, Jesus was in league with Beelzebub, for, said they, "By the prince of demons casteth he out demons." This was hard to say, but it was in their hearts, and they might as well say it. It was the only and best thing to be said, as they thought, to stop his wild career. He should be stopped, and the populace needed to be deterred from running after him.

So, what better concoction could they drum up to accomplish their purpose? They had sought to foil him in every other way, conceivable, and this was their last resort. It would be effective if anything would, so they out with it. But, beloved, they carried this matter of opposition to Jesus too far. They had come far out of their way ("down from Jerusalem") to oppose him at his every turn. And now they took the last long step, and stepped "over the line" into "no man's land," from whence no man can ever return. They committed the unpardonable sin. Unbelief is not the unpardonable sin. Rejection of Christ is not the unpardonable sin. Persistent opposition to Jesus is not the unpardonable sin. But either or all of these may lead one to commit it. One may die in unbelief and go to hell without ever having committed the unpardonable sin. One may reject Christ persistently, and stand in opposition to him to the bitter end, going into eternity without God and without hope, and all this without having been guilty of the unpardonable sin. Men do not commit the unpardonable sin at every turn of the road. But once it is committed there is never forgiveness for the offender in this world nor in the world to come. The question is then, What is the unpardonable sin? It is attributing to the devil the works of the Holy Spirit. To see the manifestation of the works of the Holy Spirit and maliciously affirm that it is of the devil, is to be guilty of the blasphemy of the Holy Spirit, for which there can be no repentance nor forgiveness. To commit such is to seal one's destiny, and for which one is doomed and bound in chains unto the blackness of the darkness of despair. And these scribes had committed this awful sin when they blurted out enviously, "He hath Beelzebub, and by the prince of demons casteth he out demons."

It is said here that Jesus "called them unto him, and said unto them in parables" etc. Jesus is not ruffled, hurling scathing denunciations and bitter invectives against them. But tenderly calls them unto him and reasons with them. His heart must ache a bit as he invites them closer. Oh, how he would enfold them in his embrace in tender affection, but they just would not! His little lecture would do them no good, doubtless, but it may be for our admonition. And so mote it be.

Now follows one of the most amazing incidents in the life of Jesus, and one of the most startling utterances he ever made. His mother and his brothers came to take him home, for they thought that he was beside himself. At the least, he was bringing disgrace to the name, and shame to the family. His notoriety had brought the family into (dis) repute. It was another case of being misunderstood, which is far worse than being opposed. But when told that his mother and brothers were without seeking him, "He answered them and said, who is my mother and my brethren? And looking around on them that sat round about him, He said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister and mother." Here Jesus recognises no longer any earthly relationship. Does he repudiate his mother? Does he refuse to own his brother in the flesh in the present? Is he ashamed of them? (They are ashamed of him!) Well, hardly. His earthly ties are no more binding. His natural affections are lost in the spiritual. What a blessed privilege it is that each of us may become his brother, or sister, or mother by doing the will of God the father!

(Continued from page 1)

for the months of September and October. These two months should be the greatest months in the year in the raising of funds. If all the pastors of the State will meet for this season of two days with the one purpose of finding out the will of the Lord for the remainder of the year, there is no doubt but what we can find the way out.

Dr. J. W. Provine, President of Mississippi College, kindly volunteered rooms at the College and also meals for the pastors. There will be free entertainment if this conference is called. Every pastor in the State will be urged to be present for the entire conference.

In the fourth place, there will be free and open discussion. Every one who comes will be given opportunity to say what he has in mind.

While the time has not been definitely decided upon, Wednesday and Thursday preceding the first Sunday in September is the time which has been suggested. That will be August 29th and 30th. This will, in the majority of cases, get us beyond the revival meeting season and will precede the meeting of the District Associations. This is by all means the best time. We should not conflict with the revival meetings. We should get ahead of the District Associations.

This meeting, however, is of such vital importance as to demand that revival meetings be suspended for these two days. Some brethren have made mention of the fact that Wednesday night is prayer meeting night and for that reason some pastors would have to be away from the prayer meeting. The importance of the conference is so great until pastors everywhere should ask their churches to come together in prayer on that night while the pastors are in conference and pray for the guidance of the Spirit as the pastors seek to know and to do the will of the Lord as He shall reveal it to them while together in conference. Brethren, begin to think of this conference and begin to pray and to plan for it.

Baptist Orphanage Campaign June 24th

June the 24th is the date set for all fourth Sunday and full time Churches and Sunday Schools throughout the State to make their offerings to the Orphanage Improvement Fund. By this time, our people have the information, provided the literature which has been sent out from the State Board office has been distributed according to request. Collection envelopes are in the hands of the Sunday School classes. The pastors have full information with reference to this Campaign. The fourth Sunday offers the opportunity for expressing interest in the welfare of the orphan children in the Institution belonging to the Baptists of Mississippi.

We confidently believe that if this worthy cause is properly presented to the Sunday Schools and Churches throughout the State on the fourth Sunday morning that the necessary funds for making needed repairs will be forthcoming. Let this date be a time when every Baptist throughout the State shall show his loyalty and his love through his contribution.

The offerings should be rounded up just as early as possible following the fourth Sunday and forwarded immediately to R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, giving the name of the Church from which the offering comes. Credit will be given to the church for this designated gift and official receipt sent immediately to the donors.

In the six months of Dr. R. G. Lee's pastorate at Bellevue Church, Memphis, there have been 325 additions, 85 of them by baptism, all at their regular services. The membership is now 1724. Contributions for the past six months were \$28,945.77; average attendance at Sunday School in May 1009; and at prayer meeting for the past two months 365.

Thursday, June 21, 1928

WE FACE A CRISIS

We have come to the parting of the ways. The only question for sincere religious people to settle is, Which is the right way? Having found the right way let us stay in it. The moral religious citizenship of the nation needs now to speak its mind to the political parties which are supposed to be representatives of the people. These parties must be made to know that sincere and godly citizens will not support corrupt men for office and that they will not be bound by party lines when great moral and religious principles are being openly and flagrantly violated. For Christians to cast their ballots for such corrupt men makes them party to the corruption. We must not do wrong. It can never be right to do wrong. If I must sanction a wicked man, or measure, by voting with the Democrats, then I must not vote with them. Party lines are to be disregarded, if to regard them means that we must consciously do what is wrong.

When I know that Gov. Al Smith of New York stands for the non-enforcement of the eighteenth amendment and that he has to all practical purposes annulled that amendment in his own state, then I become in effect a transgressor of the law when I vote for him as President of the United States. Political expediency should never sacrifice political honor, as certainly will be done, if Mississippians in this crisis follow the leadership of Senator Pat Harrison and Congressman W. M. Whittington, and some others, who spoke at the Mississippi Democratic State Convention in Jackson a few days ago. To say that many of us were disappointed at their deliverances is to use the mildest possible language. If the Christian citizenship of Mississippi is to do right, it certainly cannot afford to follow the leadership of these men now, it matters not in how high esteem we hold them as personal friends—we dare not follow them now. They cannot be right, for they are openly advocating the support of the Democratic ticket regardless of whom the Democratic Convention may nominate. Even the merest child ought to know that that is wrong. Am I called upon as a citizen to forget my home, my church, my Bible and my God, when I go to the polls to cast my ballot? My deepest soul says "No" to such an argument. We are at a holy task in electing a President of this great nation. Our hearts cry out for a great good man to be President, let him be called by whatever party name you may choose. When the Democrats desert principles most sacred to our fathers and to us, then it is time for us to desert the Democrats. "As for me and my house, we will serve the Lord" by casting our ballot for no man who favors the non-enforcement of the eighteenth amendment and advocates its final annulment. I yearn to vote a clean Democratic ticket but I will not vote a corrupt Democratic ticket.

Yours sincerely,

—T. W. Green.

Newton, Miss.

The Alabama Baptist says, "All nature is benevolent but it sometimes kicks out of harness and men suffer if they are in the way of the kick". There are two statements in one sentence, both of which cannot be true. If "all nature is benevolent", then it is no fractious mule which through freakishness or malevolence turns loose to kicking. To say that nature sometimes kicks out of harness, is to say that it is not subject to law, not subservient to the will of God; that it is a godless universe. That's a mighty poor conception of God. Jesus said, "All authority in heaven and earth is given unto me". Paul said, "All things are of God". Isaiah said, speaking for God, "I form the light and create darkness; I make peace, and create evil. I the Lord do all these things". Amos says, "Shall there be evil in a city, and the Lord hath not done it?"

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

A STUDY COURSE IN CHRISTIAN STEWARDSHIP FREE FOR MINISTERS ONLY

We have arranged to present FREE OF CHARGE to every MINISTER in the State ALL the books in the Stewardship Course. These books are interesting, informing and inspiring. Every minister should have them. They will be sent upon request. Write for yours today.

With each book will be a set of questions. (The book may be referred to in answering the questions.) When we receive the answers to questions on book one, we will send book two. When answers to questions on book two are received, we will send book three, and so on through the entire course.

All requests for these books and all the answers to questions on these books must be sent to
G. C. Hodge,
Jackson, Miss. (Box 520.)

We wrote a letter on June 6, to every minister whose address we had, and explained to him the Study Course mentioned above. A large number have already responded to our letter, and we feel sure that others will do so. If any minister failed to receive a letter from us, it was because we did not have his address, and we hope that if he sees this announcement he will write us for these books.

We give below some of the letters we have received from some of the leading pastors in the State:

Dear Brother Hodge:

I have just received your very kind offer of the books in the Stewardship Course. I accept at once. I think this one of the finest moves ever made by our State Board. If the ministers can be induced to read this course, it ought to revolutionize things. I have already read and taught the first, Bro. Cox's book. I also took it chapter by chapter and presented it to my people on Sundays. So you send me the second book, by J. T. Henderson. I also have the Stewardship Diploma. I shall read this course through as rapidly as possible, and give my people the benefit of my reading. I am a tither, have been for 20 years. We give over two tithes of our income now. We find great joy in so doing.

The Lord bless you in your efforts to educate the Baptist people of Mississippi in their Christian duty. Your friend and brother,

Dear Bro. Hodge:

Please send me my free copy of Cox's "CHRISTIAN STEWARDSHIP". I have been a tither for ten years. Please send 15 copies of this same book to Baptist S. S., C/O Supt. We plan to study this book in our monthly S. S. teachers meeting. Send cheap binding if you have it. Send questions too.

Dear Hodge:

Let it all come. I will take it. Send first dose at early date. I have read some of them, but will take all again to help you make it 100% with the preachers.

Yours,

Dear Brother Hodge:

I greatly appreciate your good offer touching the Stewardship Course, and am ready to begin mine. May this policy of yours result in greatly increase interest in all the affairs of our Master's Kingdom. May the Lord bless you and all your work. Yours in Jesus,

Note:

I have the diploma and have the first book, "CHRISTIAN STEWARDSHIP". I shall gladly take this book over if you so desire.

Dear Brother Hodge:

Just received your letter about the six books on stewardship, etc. In reply, will say that I consider it a great privilege to get these books and read them and take the tests. Do not have them already, as I did not feel able to purchase. Will be so glad to avail myself of this generous and kind offer from you and your Department.

Am ready to begin the course as soon as the first volume arrives.

Fraternally and gratefully yours,

Dear Brother Hodge:

I have your letter of recent date, explaining your liberal offer. I appreciate this offer, and feel that every pastor in the State should be grateful for the kindness and help. I have my Stewardship Diploma, and Gold Seal (Tither's Seal), but if it is all the same to you, you may send Book II, and I shall begin immediately on the work.

Wishing for you success in this undertaking, and for the pastors of the State a hearty response to the offer. Fraternally,

Dear Brother Hodge:

Your letter just received. Yes, I would like to have the books, and you may send book No. 1. I think this is good plan, and I hope the Baptists over the State will be helped by it. With best wishes, I am, Yours very truly,

Dear Bro. Hodge:

Am glad of the opportunity to get to study the books in the Stewardship Course. Send book one at your convenience. Yours in His service,

Dear Brother Hodge:

I am delighted with your plan to induce our Mississippi Baptist Ministry to study these very important books; and I am writing so that I may get mine and get started at once. I already have the first book, having taken it during the Stewardship Course you gave at our Church sometime back—I also have the Diploma. So then, you may just send book II to me, unless you prefer to send me the questions on book I and let me answer them before taking book II.

How about my Wife taking the same books—could she get a Diploma and Seals, too?

Let me say again that I very heartily join in the project, and fully believe that much good will come of it.

With every good wish for the Master's work, I am, Yours very cordially,

Dear Rev. Hodge:

I received a letter from you yesterday, offering to give a set of six books to any minister who would write for them. I am ready for the first book and hope to receive the entire set upon your offer. Thanking you in advance for your kindness, I am, Yours truly,

OCEAN SPRINGS, JACKSON COUNTY

We recently closed a Stewardship Institute with the Baptist Church at Ocean Springs, of which Bro. W. C. Hamil is Pastor. On account of the class having to meet on Saturday night and Sunday afternoon, a large number were prevented from completing the course. We issued nineteen Diplomas and Seals. ALL BUT ONE IN THE CLASS PROMISED TO TITHE.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
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MISS M. M. LACKKEY, Editor and Corresponding Secretary, Jackson
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. D. M. NELSON, Clinton, Recording Secretary
 MISS FANNIE TRAYLOR, Jackson, Young People's Leader
 MISS ELIZABETH KETHLEY, Jackson, Field Worker and College Correspondent
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

OTHER MEMBERS EXECUTIVE BOARD

MRS. C. LONGEST, University, 3rd District
 MRS. E. R. SIMMONS, Meridian, 4th District

MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Our New Watchword and Hymn
 "Enlarge—Spare not—Lengthen—Strengthen".
 Isai. 54:2

"Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and lengthen thy stakes." Isai. 54:2.

Is it not a ringing challenge to us this Ruby Anniversary year? Surely we will gird us up to do our best for the Master.

And the hymn: "Thy kingdom is coming". What a glorious ring it has! We shall joy in singing it at every meeting throughout the year.

God Wants the Girls

Written by Sybil Brame,
 Blue Mountain College

The world is so full of all sorts of girls
 And God wants them all for His own.
 He needs their rich thoughts and their words and
 deeds
 To make His true gospel known.

So God gives each girl here on earth a chance
 To glorify His Holy name,
 The prayers and the gifts and the service too
 Of e'en the smallest He claims.

Oh follow the ideals of Y. W. A.
 Be true to them ever and aye
 With Him as our Guide
 We'll yoke, work and abide
 And publish the glad tidings each day.

CHORUS

Yes, God wants the girls, the happy and care-free girls,
 He wants all their youth to fight for the truth,
 Yes, God wants the girls,
 Yes, God wants the girls,
 The best and the worst of the girls,
 He calls them to be His to serve in Christ's name
 and
 Help reach and save the world.

TUNE: His Love Won My Heart

We are asking that not only our Y. W. A. girls, but girls of all ages will sing the above song every time they gather together this summer. Our women in the societies would do well to enter into the song service with the girls. The sentiment is so truly uplifting; and all mother hearts will realize what it may mean if "He calls them to be His to serve in Christ's name And help reach and save the world."

Is Directed Personal Service a Part of Your Work?

Calls come every now and then for Personal Service report blanks. Your Secretary is pleased to tell you that we have at last reached that high plain that we do not need to report our deeds of Personal Service.

It was so decided at the last meeting of our W. M. U. Convention. All we need report from now is the question at the head of this paragraph: "Is Directed Personal Service a Part of Your Work". Answer "Yes" or "No".

Please understand that we are to accomplish

in a very definite way just all the service that needs to be accomplished "in His Name". Not one stone is to be left unturned that will make for the Advancement of the Master's Kingdom. Just as many kindly deeds are to be performed; just as many of us are to take part in the Work. But we are not to report such work in an itemized way.

This being true, from now on no Personal Service blanks will be sent out. We will have the above printed on our regular report cards, and sent as usual to each Society. You will note the question is at the top of your card.

Some one may question, Is it necessary then to have Personal Service leaders in societies, associations and Districts?

Yes indeed, we need them. Somebody should make it her special business to see that directed Personal Service is carried on. Then in each local organization a report of what has been done may be reported as it has been done in the past. This shows that nothing is left undone. It is only to Headquarters and to associational Superintendents that this small but very comprehensive report is made.

Please see that this is read to your Society.

Report Blanks

The end of the second quarter is rapidly approaching. Very shortly we will send to each society the report cards. Please fill same and return by the date mentioned in the letter which you will receive with the cards. Of course we are hoping that each society will be able to make a fine Ruby showing as to the increase in membership and the increase in organizing other societies.

Mission Study Leaflet

Mrs. Fred Hammack prepared for use a catechism on Mission Study which we now have printed in leaflet form. It is made up largely of questions that were asked Mrs. Hammack when she was our State Leader. We think it will serve a fine purpose.

If you wish a copy write to this office and it will be sent you.

Anniversary Suggestions by Mrs. Carter Wright

1. Let us earnestly endeavor to see that every society, however small, feels the thrill and the call and steps into ranks of those who are attempting to get glory for God in this 40th year of our history.

2. Each Association should have a Ruby Anniversary Program committee, who will visit societies within bounds and hold celebration with them. Put before each society a definite aim for its gifts. This will of course necessitate a previous conference with the president of the society.

3. At every meeting of every kind endeavor to conserve inspiration of the hour by securing concrete results, enlistment pledge cards signed, members for Intercessory League, pledges toward financial aims. Often we lose the inspiration of the hour by not securing definite results.

4. Enlist the helpful interest of the pastor—See that he has a copy of the Ruby Anniversary Booklet (Supplement of February issue of "Royal

Service") and a copy of Mrs. Cox's message to the Executive Board January 1928.

5. Keep your quotas ever before your State, your district, your Association, your society. Check up monthly. This will prevent our getting hopelessly behind.

6. Make the most of the "Book of Remembrance". It should and will be a great stimulus for high endeavor. Each State should decide at once what should be in its particular book.

7. Financial Plans

- (1) Stress tithing. It is the only plan that will solve our problems.
- (2) The Christmas Offering should be by far the greatest in our history and will be, if we do our best.
- (3) Memorial gifts in gratitude for those "whose love once blessed us here". Page devoted to each gift in the Book of Remembrance.
- (4) "Ruby Groups" by the young people, their combined gifts to equal one ruby.

8. Personal Service. Let every woman endeavor to win at least one soul before 1928 ends.

"This task is committed to the Vice-Presidents and Young People's Leaders of our State".

(Spells Secretaries in Acrostic)

S—steadfastness, 1 Cor. 15:58.

E—limination, eliminate non-essentials.

C—oncentration, on the aims.

R—esults, concrete results from each meeting.

E—nlist (1) services by volunteer women, ask as a gift their help.

(2) by personal appeal.

T—rain.

A—ccounts.

R—emember to remember the Book of R.

I—ndividual appeal.

E—ntreaty (Prayer).

S—(1) sacrifice.

(2) soul winning.

Friends and admirers of Dr. and Mrs. F. S. Groner presented them with a solid silver service set as he is retiring from the office of Mission Secretary in Texas after ten years' service.

At the conclusion of the Evangelistic Conference in Clinton last week, the brethren voted unanimously in favor of another similar conference next year. There was not a large crowd, but it was thoroughly representative, coming from Blue Mountain on the north all the way to the coast. Messages were brought both scriptural and evangelistic by Brethren D. W. Moulder, O. O. Green, T. W. Talkington, W. A. Sullivan, R. B. Gunter, R. L. Lemons, and R. L. Wallace. At the Round Table Conference everyone present had opportunity to bring up for discussion or inquiry any matter related to the evangelistic work, and there was the utmost freedom of discussion in the finest fraternal spirit. Such matters as preparation by preacher and people, personal work, organization, singing, praying, the proper type of preaching and many other subjects were under discussion. For next year the church at Clinton and Mississippi College propose to give free entertainment to all who come. This year the rooms were free and board at the College dining hall was very reasonable.

Thursday, June 21, 1928

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 2, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

THE WAY TO MISS JOHANNA'S HEART

Inez Long Ray

Miss Johanna Roberts was not good looking nor attractive and what was worse, she made little effort to be pleasing to others. She was tall and angular, with hair, complexion and eyes of an indefinite shade approaching straw color. She had few friends and no intimate associates, for she was of an austere nature and an uncompromising disposition and never wholly trusted others. Having been deprived of all opportunities, except the most meager for education and defrauded of a large part of her inheritance, by an unprincipled step-father, had caused her to develop into a peculiar character. She had not always lived in the little town of Tchula, but came there because the little property that was left of her estate, was there. No one knew her exact age and none dared to ask, for she kept very much to herself, and strictly "minded her own business." She seemed to have an especial aversion to children, boys in particular and appeared to feel that all boys had intentions of depredating on her fruit and throwing stones at her chickens. So, the children of the neighborhood, held her in awe. Yet, with all her faults, Miss Johanna was a woman of principle and had a high regard for what she thought was her duty. She had been known to do kindly deeds in her abrupt unceremonious way, for she scorned any attempt at "aping high-falutin' folks," by being gentle or noticeably courteous. There were people who claimed that "Miss Johanna had a good heart, once you found your way in," but the world in general—the little world about her—was content to remain on the outside and made no effort to discover the way in.

Now, down back of the little pasture, where Miss Johanna's cow grazed, was a small, dilapidated house, inhabited at the time by a ne'er-do-well and his family. Tol Simpson was never successful at anything, except, possibly, as a failure. He seemed never able to make ends meet. He was a poor workman and had the additional burden of a sickly wife and four small children.

The Orphanage Signal

News Items

A question that Baptists must answer is, How will the Orphanage operate until the next Convention? I feel that now is the time to be very frank as your Superintendent, and not wait until a great debt has accumulated. You can well see our position when you realize we received only \$157.55 through the Cooperative Program last month, and \$61.00 as special donation, that it is impossible for us to pay the bills or the helpers from this amount.

We have a large number of bills on file that can not be met. You can easily see how embarrassing it is to us who have the operation in charge.

If two hundred and fifty thousand Baptists in the state of Mississippi would give only 5c each, the price of a Coca Cola or a package of gum, it would mean \$12,500. So, you can easily see how small amount they actually gave for us to receive only \$157.55. I have no suggestion to make, but as your Superintendent in charge of your Home I feel that I should keep you posted exactly as to the conditions and operation of your Home. We have 221 children who belong to you, as much yours as if you had adopted a child and placed it under your own roof. The only difference is that you adopted these and placed them in this Home in Jackson.

We are producing everything in the Home that we are able to assist us in the operation. We have not received any children lately, although have over three hundred applications on file. It seems tragic to me that we, the greatest religious force in the state, should permit our Baptist children of the state to go in need and placed in other homes of other denominations, when we are well able to care for our own.

There are many articles that would be an assistance to us, such as clothing which your children have outgrown or discarded for different reasons. Also suits which your young men have laid aside, would be a great deal of service to us, if you would send them.

The people of the town were shocked one morning to learn that Mrs. Simpson had died during the night. "What is to be done?" was the question on almost every tongue. Three children, aged six, four and two, respectively, and a baby girl not much more than two months old. A sad case it was. After the funeral, when only the pastor and Miss Johanna lingered, the pastor to try to say some comforting words and the woman to try to find what help she could offer, for duty was insisting that the man needed real help.

"Tol, what can I do for you, that will help most?" Miss Johanna asked in a business-like way.

"Heaven only knows, Miss Johanna. I can't see my way out now. I don't know what to do," the man

as any other woman how to 'tend to a baby.'

Tol Simpson felt relieved of one great burden, for he confidently believed, that whatever Miss Johanna undertook to do, she would do it well.

"I'll be back for the baby in about two hours," Miss Johanna said as she turned to go. She was a woman of few words, but words were useless now, her heart sank at the heavy task she had assumed. Few times in her life had she even held a baby in her arms and now, she had foolishly, she feared, promised to take one to keep for she knew not how long. Why hadn't some other woman volunteered for the job? There was the preacher's wife, and what were folks like that for anyway? But she remembered that they had five children of their own. So, it was down the list of her acquaintances, not one of the women but had more cares than she did.

"Well," she sighed, "reckin I'm in for it now, but it looks like my duty and I'm not going to dodge what I think's duty," she told herself, stoically.

A large group from Forest and a number of ladies from McComb City. We are delighted to have you visit us.

The rain has greatly handicapped us. However, we have a very promising crop.

Dr. Garrison, our family physician, with the aid of nurses, is quite busy making physical examinations of all the children in the Home.

"Mr. Puckett of Columbus has agreed to give us all the brick for our small isolation building."

Now who will give us the lumber or the cement and lime?

Don't Forget

The June drive for the Orphanage is on. Of course all of this fund will have to be used for the buildings and repair, but don't you let the month of June go by without making a contribution. By every Baptist giving something the Orphanage will be enabled to go forward.

Our Needs

Trousers and shirts for our boys from 6 to 16 years of age. Sunday shoes for our little girls from 6 to 10 years of age; and of course food stuff of any kind is always in demand.

—B. E. Massey,
Supt. Miss. Baptist Orphanage.

said with a groan.

"But something must be done. You ought to have some kind of an idea. You know, you can't take care of these children and work and make a living at the same time. Don't you have some kin that can help you see to them?"

"Well, if I could leave the baby, I could take the other children to my mother, but she's too old and feeble to try to take care of the baby. Maybe I could find some work and after a few weeks make some arrangement to keep the baby, too," he explained.

"Then, that's settled, for I'll take the baby."

"What, you?" Simpson asked in amazement.

"Yes, me; reckin I can learn same

as any other woman how to 'tend to a baby.'

Tol Simpson felt relieved of one great burden, for he confidently believed, that whatever Miss Johanna undertook to do, she would do it well.

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"Well," she sighed, "reckin I'm in for it now, but it looks like my duty and I'm not going to dodge what I think's duty," she told herself, stoically.

When she returned, Tol was in the back yard, getting his few tools together, the three older children were with him and Miss Johanna marched straight into the house. Indeed, she had the air about her of a soldier facing a battle. It was her "zero hour," for there are many battles fought without guns and carnage.

"Hope the brat's sleep and will keep quiet till I git her home," Miss Johanna said, as she gingerly began to lift the cover and take a peep at her new charge. But the baby was not asleep and smiled and held up its chubby hands and said, "Goo." The woman smiled but she was not conscious of it.

"Wonder what it wants—well, reckin I'll soon be learning what a kid wants and all kinds of baby talk, too."

Tchula was treated to a small sensation, when the news spread that

(Continued on page 13)

Your Boy

should be taught to save. It is a habit that is well worth cultivating.

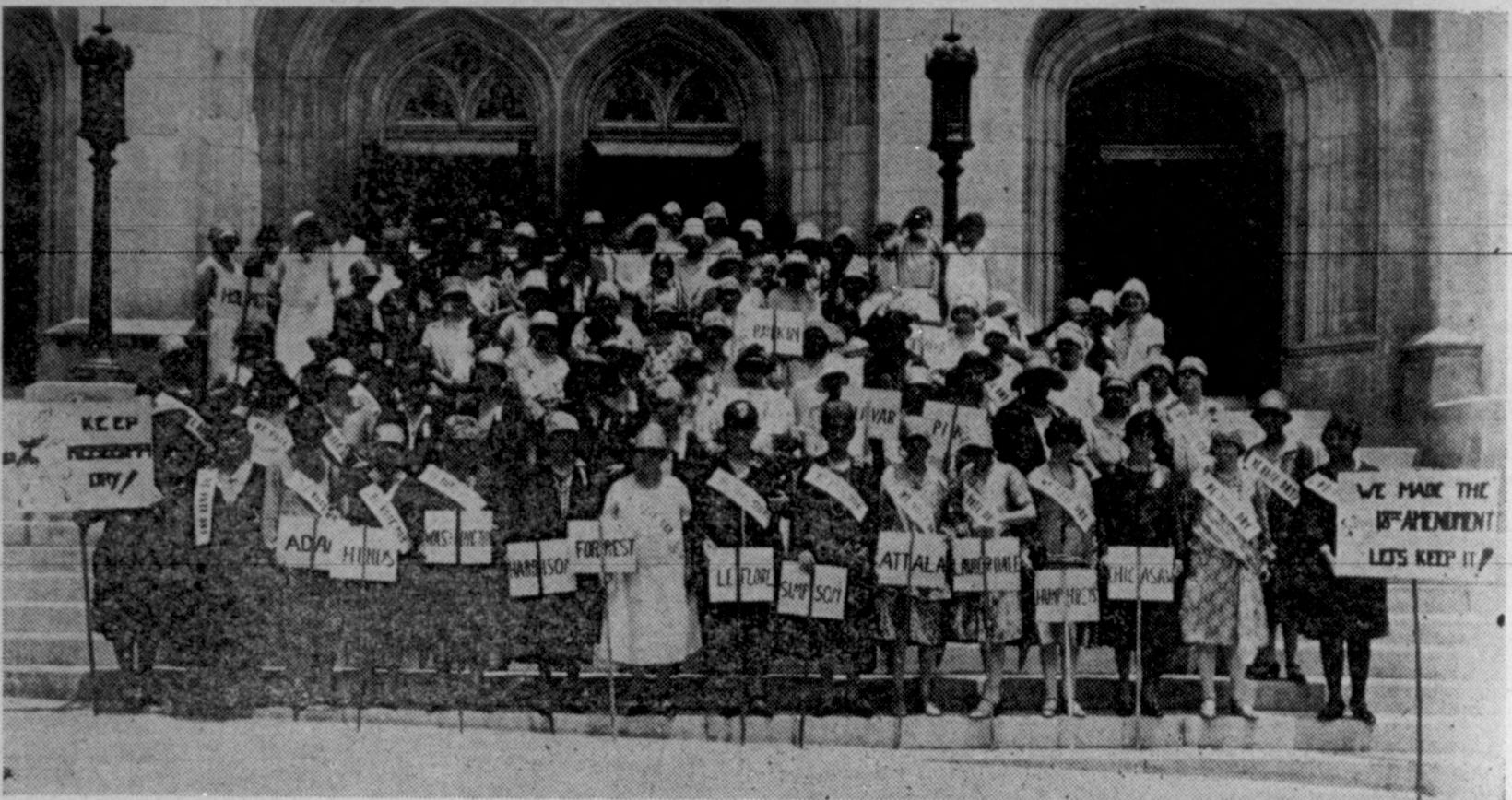
BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.



W. C. T. U. ASKS COOPERATION

There can be no doubt that the fight against the Eighteenth Amendment will be pushed aggressively. The W. C. T. U. worked for this Amendment, and must now work to hold it, and to enforce it. In former years scarcely a town in this state was without a W. C. T. U. Organization. It is very important that the women who stand for total abstinence and prohibition should again take up this work.

The following information is given as to the National and State Work during the last few months.

The National W. C. T. U. planned and carried out a Nationwide Campaign to arouse public sentiment in support of the Eighteenth Amendment. National officers will attend the National Republican and Democratic Conventions to ask for strong resolutions.

Each State W. C. T. U. made its own Campaign following the lines laid down by the National. The Executive Board of the Mississippi W. C. T. U. met in January, considered the political situation, and made plans for such a Campaign as our resources would permit. These plans were carried out. Literature was widely distributed. Public meetings were held, our representatives presented the subject at State Conventions, and other meetings where the courtesy of the platform was extended to us.

The April number of The Mississippi White Ribbon was a special Campaign number, and was sent to ministers and presidents of church societies, and many others outside of the W. C. T. U.

It was the duty of State W. C. T. U. officers to attend the State Democratic Convention and ask for strong resolutions. This also was done. Several state officers were present. Our members in general were invited to come to Jackson and by so doing show their interest in our resolutions. There was a good response to this invitation and some

of our women came from distant parts of the State and took part in the demonstration made. Our resolutions were entrusted to a member of the resolutions committee, and the resolution instructing for dry candidates only, was brought out on a minority report signed by Mr. Lowrey Love and Mr. L. T. Kennedy.

Quite a number of people have asked why the W. C. T. U. women attended the convention. The answer is given above. We would have been recreant to our trust had we failed to present these resolutions and to show our interest in them by our presence.

There should and must be a W. C. T. U. Organization in every County. Ten thousand members should be enrolled within the next few months. To accomplish these things I ask the active assistance of those who read this letter. I very earnestly ask that you write to—State W. C. T. U. Headquarters, 213 Millsaps Building, Jackson for further information.

We ask you to come to the help of the Lord against the mighty for surely temperance work is the Lord's work.

Nellie N. Somerville,
State President

SOUTHWESTERN
(By L. A. Myers, Managing Editor,
Evangel)

Following immediately upon the close of the regular session, and almost simultaneously with the opening of summer school two far-reaching conferences have been in session on the "Southwestern campus."

Before many of the preachers had an opportunity of getting away for their work, they were caught up by the Evangelistic Conference of Texas and held through three days brim-full of inspirational talks and addresses.

Before this group passed from the scene, Baptist students, from the states west of the Mississippi,

started gathering for the Student Retreat.

Meanwhile, the "Southwestern" Summer School has had an excellent beginning. After the first three days the enrollment gives evidence that it will be as good as in any previous years. It has been noted that there are more new students than previous years. The normal enrollment for the six weeks' term is 165, with an equal division of men and women.

Seminary Hill Church to Bear Dr. Gambrell's Name

Recently the Seminary Hill Church, under the eaves of the Southwestern Seminary, changed the name of the church from Seminary Hill Baptist Church to Gambrell Street Baptist Church. This name is appropriate for the reason that the location is on Gambrell street, and because the memory of Dr. Gambrell is so vivified in Seminary life.

A score of years of history has noted unusual development, and the church today is particularly outstanding in the type of its constituency, which now numbers near six hundred.

About three years ago the church was removed from the center of the campus, where it was housed by a Seminary building, to its own quarters on Gambrell street, two blocks off the campus. This put the church more nearly in the center of a territory of two and a half thousand people, one third of whom are Baptists. The church is making a special effort to reach these possibilities. The change in the name of the church is in keeping with this aim.

The present constituency is made up largely of Seminary students, Seminary teachers and others connected with the institution. This means that practically every member is either a preacher or an active religious worker. Pastor Horace G. Williams, who has been with the church three years, is leading the group in a great way. The church,

under its new name and in the present location, will be no less vitally connected with the Seminary, but it is hoped that the change may lead to an increased constituency, and that the residents round about will feel more at home with this Seminary group.

FULL PEWS

Extremes in weather—either cold or hot—bring sudden drops in church attendance. But a comfortable church is always popular. Services are well attended and the congregation profits from the sermons. Combatting weather conditions is an easy matter with the

MONCRIEF HEATING and COOLING SYSTEM

It will heat the entire building in approximately an hour and a half, producing just the right degree of moisture content in the atmosphere for health and comfort. The system is fully guaranteed to maintain a constant temperature of 70° even during the coldest weather. And, in the summer this same system will provide a cooling effect of approximately 12°.

FREE ENGINEERING SERVICE

A free Church Service Department is maintained to provide churches with complete information on adequate heating and cooling equipment. Graduate mechanical engineers who understand every detail of installation will design a practical, economical system for your church. Write at once for booklet and information about this free service.

MONCRIEF FURNACE CO. ATLANTA

GEORGIA

THE BRISTOL NELSON SCHOOL
A private school for nervous, backward and feeble-minded children.

Limited to 25 pupils—Personal attention—girls of all ages—boys under 12—6 acres of campus.

Send for illustrated pamphlet.
Corr. Bristol Nelson, Supt.,
Established 1905. Murfreesboro, Tenn.

Thursday, June 21, 1928

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:
I'm counting carefully every cent that comes in these days. Look in your pocket-books or your banks, and see if there is anything there for the orphans. Ask Daddy if he has a good job for you, because you particularly need to make some money for the orphans. See if Mother won't give you something to do that will bring you in a little money for the orphans. And a grandpa is a good one to go to for help. (I have one in my house, but he's not my grandpa.)

I dreamed last night that someone had given us a solid silver waiter to sell for our fund. That would be fine, wouldn't it? But who has one?

Now, my dears, don't wait a day after you read this, but see what you can do for us. Some have already sent, and I am pleased with that, but so many have not. Let my mail be heavy for the next week or two. I'm depending on you.

This week's verse: Let your light shine before men. Matt. 5:16.

With much love, Mrs. Lipsey.

Orphanage

Brought forward	\$174.53
Mrs. Lipsey	10.00
Verna Mae Byrd	.10
Minnell, Annie Ruth and	
Lonnie Mae Brumfield	.25
Glen and Irby Thurman	.25
Edwin Evans	.25
Max Wainwright	.10
Sadie Lee, Jean and	
Charles Davis	3.00
Charles Edward Hicks, Jr.	.50
Annie Belle Killcrease	.10
Erna Mae and Lucile Rice	.20
Julia Frances Steele	1.00
Irah Izard	5.00
Mary Louise Lowrey	.25
Quin Lowrey	.25
Bennett Lowrey	.25
Mrs. Lowrey	1.00
Rev. J. L. Williams	1.00
TOTAL	\$197.08

B. B. I. Girl

Brought forward	\$56.21
Robbie Mae Pope	.10
McComb Sunbeams, Ruth	
Lenoir, Secretary	1.00
McComb G. A.'s, Lonnie Belle	1.00
Standifer, Secretary	.10
Louise Bellue	.05
J. F. Steele	.05
Chas. Edward Hicks, Jr.	.50
Irah Izard	5.00
TOTAL	\$63.96

Fulton, Miss., May 25, 1928.
Dear Mrs. Lipsey:

I have been reading the children's page a long time, but this is my first time to write. I am 11 years of age. I go to B. Y. P. U. and S. S. I have two sisters and one little brother. Their names are Bessie Lou, 9, Alfred Patrick, 6, Mary Sue, 3. I am sending 10c for the B. B. I. girl. Please print my letter.

Your friend, Charlene Senter.

Thank you, Charlene. You must try to write us again before June is over, and help us out with this \$100 of ours.

Liberty, Miss., June 3, 1928.
Dear Mrs. Lipsey:

I am a little girl 10 years old. Will be in the 7th grade at school next session. I love to go to school, and have good lessons and be on the honor roll. I have two brothers older than I. They are 12 and 14 years old. They are lots of help to Mother. Father has been dead a year and a half. We miss him so much. He used to send money to the little orphans, and was sorry for them. I am enclosing 10c for the

orphans. My Mother gave it to me for washing dishes. Your new friend, Annie Ruth Brumfield.

Because father used to send money to the orphans is one reason his children are sending theirs today. If you get on the honor roll, that will make mother happy, I think, Annie Ruth.

Liberty, Miss., June 3, 1928.
Dear Mrs. Lipsey:

I am a little girl 8 years old today. It is raining and I can't go to S. S. I am sending 10c for the orphans. I surely can sympathize with the little boys and girls that have neither father nor mother. I had one of the best daddies, but he has been dead a year and a half, but still have my Mother, whom I love very dearly. I have two brothers and two little sisters. They are writing to you too. Hope you will print this. I am, Your little friend, Lonnie Mae Brumfield.

Five dear children to love and help Mother! How thankful she is for you all! You must all try to do all you can for her. And I know you do, too, my dear.

Liberty, Miss., June 3, 1928.
Dear Mrs. Lipsey:

My sisters are writing to the Circle, and I want to write and send the little orphans something too. I am just a little girl 5 years old. I am Mother's baby. I used to have a good, sweet Daddy, but God took him Home. I miss him so much. Mother gave me this nickle to help Lonnie Mae drive the calves to pasture, and that's the way we get our S. S. money, by helping her. I will close with lots of love to you and the little orphans. Your little friend, Minnell Brumfield.

We appreciate this money that you worked for, Minnell dear. And I am so much obliged for the lots of love, too. I am willing to divide it with the orphans.

Magnolia, Miss., June 7, 1928.
Dear Mrs. Lipsey:

I am 9 years of age. I have three brothers and two sisters. My Daddy is the Pastor of our Church. I go to S. S., and am 100% every Sunday. I go to the B. Y. P. U. and read my Bible every day. Tell all Circle friends I love them, even though I do not know them all. Much love to you, the B. B. I. girl and the orphans. I am sending 10c for the B. B. I. girl. That will help a little. Much love, Robbie May Pope.

Certainly it will, Robbie May. Now won't you help a little for the orphans? Thank you.

McComb, Miss., June 7, 1928.
Dear Mrs. Lipsey:

We as a body of Sunbeams from McComb First Church wrote you several weeks ago. We were all so glad to see the letter in The Baptist Record. We enjoy reading all the letters. We told you before we were thinking of contributing more to the B. B. I. girl. We have planned to give one dollar a month for a few months. We are going to make our money ourselves. We enjoy doing things of this kind. Three out of our band were delegates to the Sixth District meeting held in Gloster the 5th and 6th. We together with four from the Jr. G. A. of our church put on a little playlet entitled "Two Boxes" Tuesday night. We all had a fine time. Gloster people were so nice to us. We enjoyed the missionaries talk so much. We are going to give through our church a donation to the orphans during this month. We send them boxes real often, and pray for them lots. With

lots of love,
Cecile Gatlin, President.
Ruth Lenoir, Secretary.
P. S.—You will find check for \$1.00 enclosed.

Yes, I found the check, my dears, and am so pleased. One dollar a month for our girl will help us lots. Thank you for it and the plan. And I don't like to be like a pig. Kind of greedy, you know, but ask Mrs. Standifer if she wouldn't like for you to give your Orphanage donation through The Children's Circle? Tell her that \$100 is right much for children to give, unless all help. Anyhow, I thank you so much.

McComb, Miss., June 4, 1928.
Dear Children's Circle and Mrs. Lipsey:

We are the Clara Harris Girls' Auxiliary of the First Baptist Church here. We are named this after our former W. M. U. President, whom we all loved so well. She died a few days before we were organized. We are the G. A.'s that won the Mississippi State G. A. banner, of which we are very proud.

We are sending one dollar (\$1.00) to the B. B. I. girl. We have planned to send one dollar (\$1.00) a month for several months. Mrs. B. J. Walker is our new leader and we all love her dearly. We have eighteen members on roll, and we are all active in coming because we enjoy the meetings very much. We are hoping to see our letter in "The Baptist Record" soon. We are sending love for all of the children in the "Circle" and twice as much to Mrs. Lipsey. We are,

McComb G. A.,
Lonnie Belle Standifer.

Harrisville, Miss., June 9, 1928.
Dear Mrs. Lipsey:

I want to become a member of your Children's Circle in The Baptist Record. My Grandpa takes the paper and gives them to me to read the letters from the little girls and boys. I am a little girl 6 years old. I have one sister 9 years old, and a brother 8 years old. My home is in Jackson, but I am at my Grandpa's. I help Grandma wash dishes and churn. I go to S. S. in Jackson and school too. I am sending you a dime that Grandpa gave me to help make up the \$100.00. Please print this, as I want to surprise Mother. Lovingly,

Lois Haley.

Well, you didn't lose much time in getting to Grandpa's, did you, Lois? I know Grandma loves to have you help her. Thank you for the money.

Crystal Springs, Miss., June 8, 1928.
My dear Mrs. Lipsey:

I want to join "The Children's Circle". Mother reads the letters to my brother and myself and we are always so glad when The Baptist Record comes. We go to S. S., the Sunbeams and to the Junior B. Y. P. U. I am 6 years old, and in the second grade. I have a little brother 4 years old, and a sweet baby sister just 4 months old. We are all crazy about baby Jeanette, for she is so good and sweet. Irby and I are sending you 25c for the Orphanage Fund. Maybe we can send you more next time.

Your little friend,

Glen Thurman.

We have a heap of boys the age of you and Irby, Glen, and quite a few sweet babies like Jeanette. Your money has gone on our list, and I'm so much obliged.

Hattiesburg, Miss., June 8, 1928.
Dear Mrs. Lipsey:

I am a little boy 10 years old and in the 5th grade. My Mother takes The Baptist Record. I read The Children's Circle. I am sending you 10c for the orphans.

Your new member,

Max Wainwright.

Because Mother takes the paper, and you read The Children's Circle,

you are sending 10c for the orphans. Is that right, Max? I certainly thank you.

Indianola, Miss., May 27, 1928.
Dear Mrs. Lipsey:

I am a girl 9 years old. I will be 10 this Dec. 28. My school is out. I go to the Baptist Church of Indianola. My S. S. teacher is Mrs. Allen. I go to the Sunbeam Band also. My Sunbeam teacher is Miss Ethel Pittman. We take The Baptist Record. I read it every time we get it. I must close now.

Your friend,

Hattie Wilma Burke.

We lived in Indianola a long time ago, Hattie, not very long. You have good water now, don't you? Write us again, and send us something for the orphans, won't you?

Houlka, Miss., June 8, 1928.
Dear Mrs. Lipsey and Children:

I am a little girl 8 years old, and have a little sister, Jean, 6, and brother, Charles, Jr., 3. My Daddy and Mother know you and Dr. Lipsey, and we all love The Children's Circle in The Record. Daddy was Pastor here, but he has been sick since last year and is still blind. We want to do something for the orphans. This money is from all three of us. I saved mine selling bottles while Daddy has been sick. I am in the third grade. Love to all,

Sadie Lee Davis.

I send my love to you all, Sadie, and hope Daddy is soon going to be better. Your check is very welcome, and I am grateful. You are just about the right size to wait on Daddy mighty nicely.

Durant, Miss., May 19, 1928.
Dear Mrs. Lipsey:

I just thought I would write you to let you know the Durant girls were interested in the B. B. I. girl. I have seen pictures of the buildings where she is going to school. I hope she will soon be telling the lost of Christ. Your friend,

Annie Watson.

P. S.—I am sending 50c for the B. B. I. girl.

Thank you, Annie, for remembering our girl so nicely. She is our regular business, of course, but you know this month I'm trying to raise \$100 for the orphans. Won't you get up a little club of Durant girls, and send us a contribution for this? I wish you would.

Florence, Miss., May 18, 1928.
Dear Mrs. Lipsey:

I am a little girl 9 years old. I go to S. S. every Sunday. My S. S. teacher is Miss Ruth McCullough. I love to read the Circle letters. Every night when I say my prayers I am going to ask God to bless the B. B. I. girl and the little orphans. I am enclosing 10c for the B. B. I. girl. With love,

Lula Gunn Taylor.

I know your S. S. teacher, Lula: When she was a baby, she used to live in the next house to us, with her father and mother. Ask her if that isn't so. Thank you.

Collins, Miss., May 19, 1928.
Dear Mrs. Lipsey:

I am a little girl 6 years old, and in the second grade. My teacher's name is Miss Aletha Warren. I like her fine. I like to go to school. I go to S. S. every Sunday. My teacher is Mrs. J. A. Moulds. I like her fine. I hope this will be printed.

A new member,

Linel Blackwell.

Linel, I want you and Sister to be Honor members with us, now you are both members. You do that by sending a little contribution for the orphans.

NO BUSINESS

"Who was that poor fellow who starved to death in Hollywood?"

"He was a mind reader!"—Life.

Sunday School Department

SUNDAY SCHOOL LESSON

June 24, 1928

A Parable of Teaching and Learning

Mark 4:1-20

(From Points for Emphasis
by H. C. Moore)

Golden Text—Take heed therefore how ye hear. Luke 8:18.

1. The Parable was a form of instruction which Jesus now adopted in the presence of foe and friend for the purpose of concealing truth from the one and conveying it to the other. Thus closely are penalty and privilege associated.

2. The Parable of the Sower, spoken from a boat to the crowds on the shore, was a beautiful picture of a familiar scene—the sower scattering seed broadcast in his field. Some of the seed fell on the hard-trodden path, and the waiting birds swooped down and ate it. Some fell in rocky ground where, in the thin film of earth, it germinated quickly, but could not stand the heat of the summer suns. Some fell among thistles which choked it to spindling stalks and empty heads. And some fell in prepared soil with varying fertility and commensurate yield.

The explanation of the parable to the disciples on request when they were alone, enabled Jesus to make a model for the interpretation of his parables. The seed is the Word of God. The sower is any one who designedly and diligently scatters the good seed among men. The four kinds of ground show vividly the four ways in which men receive and treat the gospel. (1) The hardened hearer does not take it in and Satan at once takes it away; (2) the superficial hearer gives it glad but momentary consideration, for the first hot sun or fierce storm destroys his interest; (3) the pre-occupied hearer assents to its truth, but it is completely choked by his cares and craving for worldly things; (4) the prepared hearer receives it into the soil of his heart, deep-plowed and fertile, where, according to his ca-

pacity, it reproduces thirty-sixty, and even a hundredfold.

THE MEETING AT FIRST CHURCH, YAZOO CITY

Dr. Gaines S. Dobbins, a Mississippian, class of 1908 Mississippi College, now head of two departments at our Seminary, Louisville, Ky., and still editor of Home and Foreign Fields, came to us May 30th and led for ten days in a meeting rich in spiritual fruits. His exposition of the gospel of John was the best I have yet heard. Day service was at the early hour of 8:00, and was a great uplifting spiritual school. Night services were marked by great power and deep interest. Twenty were added to the church, twelve for baptism. Lasting good has been done all the auxiliary organizations of the church. The goal has been lifted higher, and we follow our Leader with renewed faith and added courage.

—Webb Brame.

ROSELAND, LA.

Our revival meeting in Roseland, La., began May 20 and continued for seventeen days, resulting in fourteen additions by letter, fourteen by baptism and four more approved for baptism. Following the meeting we started a prayer meeting, and Mrs. Mount organized a W. M. S. Rev. W. F. Frazier, Springfield, Mo., did the preaching, and did it well. Bro. Frazier is a power in a revival meeting. I do not know a man who could have won such a victory as he won in Roseland. He is now in Oskyka, Miss., holding a revival meeting.

—J. W. Mount, Pastor,
Tangipahoa, La.

NOW LET'S ALL BOOST

H. F. Vermillion

I was surprised but much gratified that the vote by which the Southern Baptist Convention at Chattanooga decided to continue the Tuberculosis

Sanatorium was so enthusiastic and so nearly unanimous. I had just told them that I desired them to vote so decisively to discontinue now or to continue permanently the Sanatorium that no one could doubt hereafter the Convention's will in the matter. The vote was very enthusiastic and nearly unanimous. Surely after this no one will agitate or contend for discontinuing this work.

The Convention really deliberated on the Sanatorium and its work. The Efficiency Committee gave its reasons for recommending that the Convention dispose of the Sanatorium. The Home Board made a statement giving facts about the Sanatorium but making no recommendation as to whether we should continue it. The president of the Home Board stated that he personally favored disposing of it. All who desired the floor spoke for or against discontinuing the Sanatorium. All who desired information asked questions and received answers. The vote was not taken till all were ready to vote.

For twelve years the Convention has been discussing and voting upon this Sanatorium. Every vote taken has been nearly unanimous and has been in favor of the Sanatorium. We ought in my judgment to begin now to boost and to build up the Sanatorium. We can tell our friends about its service and send it patients. We can pray for it and for its management. We can remember it in our wills and can increase its endowment by special gifts, small or large, above our budget gifts to our denominational work. Some might insure their lives in its favor.

A BIBLE STUDY

Before creation there existed only space and eternity, unmeasured duration, inhabited only by the "High and Lofty One". "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God." Ps. 90:2. All purposes and plans of God were conceived in eternity and therefore are eternal. The point, or place, at which he began to create is called the "beginning"—when duration be-

gan to be measured.

The purpose of the Godhead in creation was to manifest himself in wisdom, power and glory; his benevolent motive being the greatest good of all his creatures. "The more his universe is peopled with exalted intelligences, to whom he may make himself known, to the praise of all his perfections, by means of the works of his hands, the greater must be the glory which he will get to himself as Creator and benefactor of his creatures; and the higher his intelligent creatures rise in knowledge of him, and the longer they exist to praise him, and rejoice in him, the more completely will he accomplish the very end (or aim) he had in view in the creation of them and all things; while, stripped of all intelligent creatures who may behold (and appreciate) the glorious works of God, and know and praise him, no matter how full that universe may be of the displays of God's perfections by means of inanimate and unintelligent creatures, would come utterly short of the whole reason for creation at all."

The manifestation of all his transcendent attributes for his own declarative glory, is the only conceivable purpose of God in the creation of the "heavens and the earth and all that in them is". This purpose unquestionably includes the greatest good of all his creatures; otherwise he would not be glorified, but dishonored; for infinite love, goodness and truth are some of the grandest perfections of his character. This purpose of God, preceding all creative acts, is called in the Scriptures, "God's eternal purpose" (Eph. 3:11), and the "determinate counsel of God" (Acts 2:23). "God's determinate counsel underlies all his acts."

—C. M. Sherrouse.

He: "Honestly, now, do you women like egotistical men as well as the other kind?"

She: "What other kind?"

Over the north end of a little church in an exposed north of England village is carved the inscription: "This is the Gate of Heaven." A recent visitor to the village found the following notice nailed on the door itself: "This entrance is closed during the summer months."

MISSISSIPPI WOMAN'S COLLEGE

A standard college for Women being a full member of the Southern Association of Colleges and Secondary Schools.

Skilled artists head the Departments of Piano, Voice, Violin, Art, Expression and Home Economics. Ellwood S. Roeder and Barbara Stoudt Roeder have headed the Music Department for seven years. Beautiful new Practice Home for the Department of Home Economics.

Two plans of board. In Love Cottage and Dockery Hall. One hundred and twenty-five fine girls reduce their board on the Self Help plan to \$15.00 per month. In Ross Hall and Johnson Hall the rooms are in suites of two with bath room between.

A swimming pool, tennis courts, basket ball courts and a beautiful campus of forty acres are used to care for the physical well being of nearly 400 young women from 13 states. In case of illness the beautiful new Mary Ross Hospital under the supervision of a graduate trained nurse cares for them.

The Woman's College is proud that in academic standing it equals any college in the South. It is proud of its facilities for giving all necessary physical training. But its chief pride is in the high Christian ideals which are held before the young women within its walls.

For new Bulletin and beautiful View Book, address

J. L. Johnson, President,
Hattiesburg, Mississippi.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Intermediate B. Y. P. U. Reading List

Perhaps you have been wanting to know some real good books to read. Now that you are through school for the summer, and have more time than during the school session, you will find this list helpful to you. Here are some books that are not only recognized as the best of literature, but are exceedingly interesting as well.

Leaders! When your B. Y. P. U. members have each read a book during the month, let me know, and I shall be glad to publish their names in these columns in The Record.

1. Ben Hur—Wallace.
2. Up From Slavery—Booker T. Washington.
3. Lottie Moon—Lawrence.
4. Bordon of Yale—Taylor.
5. Prince of the House of David—Ingram.
6. The Cobbler Missionary—Applegarth.
7. Great Missionaries for Young People, Serrel.
8. Pilgrim's Progress, Bunyan.
9. The Americanization of Edward Bok.
10. The Heart of Lee.
11. His Steps, Sheldon.
12. The Heart of a Rose.
13. Livingston, The Pathfinder.
14. Love Stories of Great Missionaries. Brain
15. Lives of Boys Who Became Famous

—Cecilia Durscherl

(Any one of the above books may be purchased at the Baptist Book Store, Jackson, Mississippi.)

Assembly Announcements

The Intermediate B. B. P. U.'s are to have a real treat at the assembly at Castalian Springs July 5-13 for Miss Hattie Bell McCracken, of Nashville, Tenn., will have charge of their work. Miss McCracken will be remembered by all Mississippians for she is a Mississippi Woman's College graduate who worked in our state on the B. Y. P. U. forces two summers. After leaving Mississippi she graduated from Woman's Training School at Louisville, Ky. She was then Educational Director at Hartsville, S. C., resigning there to enter Peabody where she completed her work on her M. A. degree, and at the present is employed by the Baptist Sunday School Board serving the B. Y. P. U. Department as associate editor to Mr. Lambdin on the staff of the B. Y. P. U. magazine. Fortunate indeed are we to have her, and she will teach our new Intermediate Sunday School Course book "The Meaning of Church Membership."

This is the only time we have an assembly ground where we had grounds where we could have campers. We are hoping that we shall

have a number of families to come and camp. You will have all assembly privileges for five dollars for the entire family plus the registration fees. You can do your own cooking or have your meals at the dining room at reasonable rates.

Programs are being mailed out this week and if you do not get one and want one drop us a card and we shall be glad to send it.

Our regular rates in the hotel will be \$1.50 a day this gives you all privileges, board and lodging. You will, of course, be expected to pay the registration fee of one dollar.

Everybody must bring his own towels, pillows, and bed linens.

We are getting equipment for our recreational features, tennis, volleyball, indoor base ball, horse-shoe pitching, checkers, croquet etc., so bring along your tennis racket and balls expecting to have one big time.

Special days are planned and B. Y. P. U. day is Tuesday, July 10th. We think you will enjoy the special B. Y. P. U. tour we are planning for that day, no extra cost to this tour.

Nuff for this time. Watch next week's Record, but begin now and count the days, just 14 days and Thursday the 5th is the day.

Hurricane Creek

We are glad to hear all along from the Hurricane Creek B. Y. P. U. Hurricane Creek is a rural church in Attala county and their B. Y. P. U. is meeting regularly with a splendid average attendance and programs that are interesting and helpful. Miss Letha Chappell, the Corresponding Secretary, is setting a fine pace

for the other officers and if they come up to her we will be having an A-1 report from them at the close of the quarter. It can be done in a rural church our State Senior Efficiency banner went to a rural church B. Y. P. U., Zion Hill, Forest county.

District B. Y. P. U. Convention Reports Next Week

District No. 1 held its Eighth Annual B. Y. P. U. Convention at Mendenhall June 13-14. In spite of the rain, it was one of the most profitable ever held.

Among the most inspiring speakers were Rev. and Mrs. J. H. Ware, missionaries to China. It was indeed like taking a trip there to hear them speak on the three "Cs" (Customs, Curios, Christianity) of China. Our own State workers, Mr. Wilds and Miss Durscherl, were at their best and kept the Convention at high tide the entire time. The people of Mendenhall contributed largely to the success of the Convention and entertained the delegates in a most hospitable way.

The following officers were elected

for the ensuing year: President, Mr. A. W. Talbert, Jackson; Vice-President, Rev. Lewis Ferrel, Magee; Secretary, Miss Kitty Butts, Vicksburg; Junior-Int. Leader, Miss Margaret Miller, Hazlehurst.

(Continued from page 9)

Miss Johanna had taken the Simpson baby. Some said that she had taken it on trial, but, no doubt, would soon be ready to surrender her charge to the first one who was willing to relieve her. Others thought, possibly, she would adopt the baby.

But no one offered to relieve her and nothing more out of the ordinary occurred. Miss Johanna settled down to caring for the baby with the help of advice from the doctor and his wife. Other women went to see her, curious to know how she would manage and most of them volunteered advice. She allowed them to talk, mentally reserving the right to do as she pleased or as the doctor directed, but the visitors noticed that there was a gentler, more subdued air about her and they wondered how long this strange arrangement could last.

A few weeks later, came news that Tol Simpson had been seriously hurt in an accident at a railroad crossing and had died in two hours. People wondered again, what Miss Johanna would do under such trying circumstances. They were soon to learn, for she promptly took steps to adopt the baby, legally.

When Baby Ellen was about two and a half years old, it came to Miss Johanna that the child craved company of other children, this she saw from chance association and she decided that she must encourage her neighbors to bring their children to play with Ellen. Her attitude toward others had been gradually changing and now she assumed a real cordial manner. It was all for Ellen.

"I won't have her do without what other children can have," she said to herself.

It was not long, until the little girl was invited to a child's party and when she was four years old, the little children of the town were asked to come to her birthday party.

"Can you imagine such a thing?" one lady asked of her neighbor.

"Hardly. It does not seem possible. But do you know, that caring for that child has improved Miss Johanna? Had you noticed that she has bought some nice dresses and she actually hires Ellen's things made?"

"I didn't know all that, but I did see her with her hair fixed better

and some lace on her dress."

The party proved to be a great success. Numbers of ladies came with their little ones and there was a great deal of talking and laughing among them, as well as fun for the little folks. But the minister's wife took time to have a serious word with the hostess.

"Miss Johanna, I'm very glad I came," began this good, tactful woman. "All of us have enjoyed Ellen's party and we would like to see more of you and Ellen, so, I am anxious for you to come and bring her to Sunday School."

"Sunday School?" Miss Johanna echoed, blankly. "Some how, I'd never thought of that. Well, Mrs. Phelps, I'll think it over," she promised.

All of her life, Miss Johanna had regarded the church as a bunch of sentimental folks, or largely made up of hypocrites—"Folks I've got no likings for," she had told herself many times. But looking at these ladies and studying over things they had said, she was forced to admit that she must have been, at least, partly wrong.

Her conclusion was, that if Sunday School was what children needed and enjoyed, she could not afford to have Ellen miss it. She had only been to church a few times in her life and knew nothing at all of Sunday School. When she arrived, she was surprised at the arrangement. Ellen was taken to a small room where there were tiny chairs for the children, with many other things to interest them. Miss Johanna was invited to a class made up of elderly women and was astonished at the interest the others showed and before she realized what was happening, she was interested herself.

So, Miss Johanna and little Ellen became regular attendants at church and Sunday School and a few

months later, the pastor preached a soul stirring sermon, pleading with people to yield their wills, their hearts and their lives to Jesus, reminding them of the worthlessness of buried talents, Miss Johanna applied the lesson to her own heart. Her stubborn will was broken and she gave her life and all to God. At once, she took her place in the church and sought opportunities to be helpful to others. Her life had been completely changed, and the change had come about through the influences set in motion by a tiny babe. The way into Miss Johanna's heart had been found and the community was a better place to live, because of the opening of that way.

HILLMAN COLLEGE

A select school which is noted for good care of girls—Happy, Home-like and Healthful. An unbroken history of 75 years. Enrollment limited to 125. During recent years there have been more applicants than could be accommodated. Apply early. Rates remarkably low.

Directors of Piano and Voice have each had extensive training in America and Europe. Hillman has the combined advantages of Jackson, the Capital City, and Clinton, the cultured college community, the home of Baptist Leaders.

M. P. L. BERRY, Pres., Clinton, Miss.

**EAST MISSISSIPPI
DEPARTMENT**
By R. L. Breland

Pastor Hill, of Merton Avenue, Memphis, reports his recent meeting, in which Dr. H. L. Martin, of Lexington, assisted, and among other things said: "Bro. Martin did some of the finest preaching I ever heard. He won all the people. He was true to the pastor and the word. We had eight additions to the church by baptism and twelve by letter. We had sixteen just prior to the meeting so we are not expecting a large ingathering. As a whole the meeting turned out well."

Brother W. N. McLemore and another brother at Union have written relative to the work at Union and among other things said: "On noticing your remarks in the Record I wonder if we did fail to state the object of our meeting the other Sunday but found that our object was stated (I confess my over-sight in the circular B)—God was with us and our people responded so nobly \$10,450.00 was raised toward our new church building. We have adopted the most wonderful plan; simple, stately, very roomy with 39 rooms, spacious auditorium with a gallery across the front of the church which will give our pastor room to comfortably preach to 750 people." Rev. G. O. Parker is the pastor and is doing a fine work at Union, backed up as he is by such fine helpers. Bro. Parker is big in more ways than avoidupois. I rejoice with them.

Bro. Johnnie Breland, who has been studying vocal music at the B. B. I. the past session and who has recently yielded to the call to preach, writes: "I was to help in a revival meeting this week near Baton Rouge but the rain has made it necessary to call the meeting off for the present. I have another meeting to begin in about two weeks and after that I will have my time all taken for the summer". He is leading the singing in most of these meetings where he is to be this summer.

Bro. H. C. Dearman, of Hattiesburg, writes relative to the Biography of Rev. Jimmie Johnston. He says: "Mr. J. R. McKinnon, Biloxi, Miss., passing through here some weeks ago, stopped over with me and he had one of the books mentioned which he had borrowed from a friend in Covington county. I read several pages of the book and found it very interesting especially because Uncle Jimmie was a great friend of our ancestry. —The book might be secured for our Baptist Archives." We are still looking for one of the books, Will someone donate such a book?

You who missed the Evangelistic Conference at Clinton last week are so much the poorer spiritually at least. It was rich, full of just the things that we preachers need to make us better prepared to do the Master's work. It was all home talent but I am not yet ready to say that our state does not have just as

good preachers and instructors as any state. If you had heard Talkington, Lipsey, Moulder, Sullivan, Lemons, Gunter, Lovelace, Wallace and others who spoke there you would now be of the same opinion if you were not before. We are to have it again next year and begin to make your arrangements right now to be there. The college treats us royally.

Notes And Comments

Pastors John H. Gunn, of Long Beach, and W. C. Hammil, of Hanesboro, represented the coast section at the Conference last week. They are doing a fine work in this needy part of our state.

Sorry to find my dear old friend, Rev. L. E. Lihtsey, in the Baptist Hospital where he has undergone a severe operation; but glad to find him cheerful and doing well. His daughter, Miss Ethel, was with him. No man has been more faithful to his work than has he. God give him back his health.

I also find the wife of Rev. W. L. Grafton, of Clinton, and two of their sons in the hospital where they had to be relieved of their tonsils. All were doing well. Why have tonsils, appendix and gall bladder any way?

Genial Superintendent, Reverend Wayne Alliston, was all smiles. He is of the opinion that his report this year will be the best that has ever been made. Every room was full to the brim and some in the aisles. It is always bad to be sick but mighty good to have a place to go when you get sick.

Dr. Lemons, the new pastor at Blue Mountain, used four words as the four divisions of his sermon at the Conference: Vision, Venture, Valor, Victory. He caught the hearts of his hearers and is now a fully initiated Mississippi Baptist Pastor. We welcome his sort.

Dr. R. B. Gunter made one of the most practical talks that I have ever heard him make while at the Conference, and yet he said he was sick and could not think. His mind just naturally runs right, it seems, without thinking.

In his splendid sermon on "New Testament Evangelism" Rev. W. A. Sullivan, of Natchez, gave us some fine things to meditate upon. He also had the orthodox three divisions in his discourse: (1) Some obstacles that hinder, (2) Some methods of procedure and, (3) Some preparations required. The preacher from "Sullivan's Hollow" gave a good account of himself.

Evangelist Wm. S. Dixon has just closed his meeting with First Baptist Church, Smiley, Texas, where the remarkable thing occurred of the conversion of the pastor's wife the first night, while Mr. Dixon was preaching on "Give God a Chance", the Holy Spirit showed her that she was lost. Mr. Dixon began a meeting June 3rd with Rev. T. C. Long, 1737 East Commerce Street, San Antonio, Texas, where he will be

until June 24th, with Immanuel Baptist Church. In both these meetings Mr. Dixon did the double work of preaching and singing, which is his usual manner of working in meetings.

SCOTT COUNTY

Brother Olander has recently moved to this county, but has taken hold of the work with determination. His revival meeting at Harperville will begin second Sunday in August. We do not know whose assistance he has secured. He will conduct a series of services in his other churches in the near future.

Brother W. L. Meadows, the efficient pastor of Morton Church, begins his protracted services June 17th, with Brother Gates of Laurel as helper. We bespeak for them a great meeting.

The pastor of Forest Church, Rev. G. S. Jenkins, is spending the month of June doing special work at Southwestern Seminary, Fort Worth, Texas. His family is with him. The work goes steadily on during his absence with Brother Cary Vinzant as pastor pro tem. He is a young man, and is a student of Louisville Theological Seminary, and one whom Smith County should be proud to claim.

We have not as many W. M. U. organizations in the county as we should have, but hope to have Miss Kethley to give more inspiration in some of our unenlisted churches.

Brother Meadows, who is Moderator of Scott County Association, recently called a meeting of the Executive Committee of the Association at Forest Church, and discussed plans for extending the work. A number of pastors were present, but not all.

Sunday School Baptist Training School

A great opportunity for training in Sunday School work is being offered to the Baptists of Scott County. Preparations are now being made to conduct this Training School at the buildings of A. H. S. at Harperville, July 1-4. There will be plenty of room for all who will attend. Room and meals will be furnished at the very low price of \$1.00 per day. The pastor at Harperville, Brother C. J. Olander, is much interested in this phase of our work, and it is sure to be good. He has the information from Brother J. E. Byrd, State Secretary of Sunday School Department, that the following subjects and workers are booked for this school:

"Building a Standard Sunday School", will be taught by Mr. E. C. Williams.

"Working With Intermediates", by Mr. Wyatt Hunter.

"Working With Juniors", by Mr. Lloyd Garland.

"Primary Plans and Programs", by Miss Juanita Byrd.

These are all excellent teachers, and those interested in any department of Sunday School work may get what they desire in their line of work. Write Rev. C. J. Olander that you are coming.

—Associational Reporter.

IN MEMORIAM

In Memoriam

"There is a reaper whose name is Death
And with his sickle keen
He reaps the bearded grain at a breath

And the flowers that grow between,
'My Lord has need of these flowers today.'

The reaper said, and smiled."

And Mrs. Alice Cook Parker yielded up her beautiful life in answer to the summons.

For months she was held a prisoner by disease in her home at Pachuta, Miss. Physicians with loved ones and friends did all that was possible to restore health, but to no avail.

Mrs. Parker was seventy-two years old, and had lived the greater portion of her life in the Lord's service. She joined the Phalti Baptist Church in young womanhood, and later united with the Pachuta Baptist Church, with her husband, where they remained until death. Her husband preceded her to the Home Celestial in August, 1926.

She leaves three noble sons, four daughters and a host of relatives and friends to mourn her going.

The funeral services were conducted in the Pachuta Baptist Church by the writer, her former pastor, assisted by Brethren Vaughn of Meridian, Phillips and Allman of Pachuta. The remains were interred by the side of her husband in Old Salem Cemetery. The large floral offering was an expression of high esteem in which the noble woman was held. Tenderly,

—G. H. Suttle.

In Memoriam

The death angel of our all loving Father called from our number of Poplar Springs Church, our much loved brother, J. P. Welch. He has been a devoted member of this church for 46 years.

Was married to Miss Martha Jane Brown in 1881, and to this union were born 8 children, 3 boys and 5 girls, of which 2 boys preceded him to the grave, leaving a good mother and 6 children to mourn his going.

He will live long in the hearts of those who knew him best—missed in the home, in the community and his church. Our prayers and sympathy for his wife and children that they may be comforted by the grace of God in humble submission to our Father's will, knowing that He doeth all things well for His children.

For blessed is the dead that die in the Lord.

C. S. Thornton, Pastor.

Tribute to Rev. J. R. Johnston

The day is gone. The sun in all of its beauty and splendor has gone down on the life of Rev. J. R. Johnston. As the last rays fell on the fields white already to harvest, God called this laborer home. "Know ye not that there is a prince and a

Thursday, June 21, 1928

THE BAPTIST RECORD

15

great man fallen this day in Israel?"

Brother Johnston has laid down his cross and taken up his crown. He was able to say like Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day." And as a parting message to those he left behind: "And not to me only, but unto all them also that love his appearing."

For thirty-five years Brother Johnston had preached the gospel and made the plan of salvation clear to many a lost soul. He was merciful and sympathetic as well as just and gently laid the mantle of charity over the mistakes of his fellowmen. He always extended a willing hand to his fallen brother and helped him bear his burden. His tears were mingled with the broken hearted and his prayers helped bring peace to their troubled souls. He has gone with many a brother through his Gethsemane and has at last heard him say, "Not my will but Thine be done."

He radiated cheerfulness believing that a true Christian should "Rejoice in the Lord and be glad." And among those who greet him on the other shore will be many who can say "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." Only the Judgment can reveal the good this man has done. He spent his life helping others and "Greater love hath no man than this that he gave his life for his friends." Hundreds have been led to Christ through his ministry and long after infirmity had laid its hand so heavily upon him many a silent sermon was preached through his patience and his acceptance of invalidism and his willingness to "Tarry thou till I come."

The world found in him a man who was honest, sound from center to circumference, true to the heart's core. A man who would stand by his convictions against all obstacles; a man who would condemn wrong in friend or foe in himself as well as others; a man whose conscience was as steady as a needle to the pole; a man who could tell the truth and look the world and Satan in the eye; a man who had the courage to neither flag nor flinch under fire; a man in whom the purpose of everlasting life runs still, deep and strong; a man who would not be discouraged over failures, but used them as stepping stones to greater things. He was a big man and lived a broad life on the hilltops as well as the valleys in Christian service. And in the glory land was the welcoming plaudit "well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things—enter thou into the joys of thy Lord."

—Missie.

Miss Della Evans

Miss Della Evans was born Sept. 22, 1888, and died June 10, 1928. She with her two brothers, John of Norfield and Joseph of Bassfield, were reared by their uncle and aunt, Mr. and Mrs. Milton Polk of near Bassfield, who were a real father and mother to them, training and educating them to good advantage. Miss Della was a faithful member of Ebenezer Baptist Church. She became a Christian in early childhood and served her blessed Master faithfully in her church as an efficient S. S. and B. Y. P. U. and W. M. S. worker. She held a blue seal diploma from the S. S. Board and a certificate and seals from the W. M. U. She will be greatly missed in her community and church.

She suffered for more than a year from a dreaded disease, but her sufferings are all over. She is resting in happiness and joy with her blessed Savior and loved ones gone before.

The funeral services were held at Ebenezer Church by the writer, after which interment was made in Bunker Hill Cemetery.

May the richest blessings of heaven rest upon her loved ones.

—J. B. Quin.

"In Memory"

On May 6, 1928, the mighty Angel of death visited the home of Mr. and Mrs. Henry Develin and carried away the spirit of a dear son and brother, Hillman Henry, age 16.

He was leader of the spiritual and social set of junior boys and girls. Yet, God doeth all things well and for our good.

Weep not for him, dear parents, and think of him as in the cold and silent grave. But—rejoice to think of him opening out as a full grown rose in the beautiful beyond, where snow does not enter, but joy reigns supreme.

Hillman leaves a mother, father, two brothers and one grandfather and a host of relatives and friends to mourn his untimely departure.

God giveth and God taketh away. Blessed be the name of the Lord.

—Written by An Aunt.

NEW HARMONY BAPTIST CHURCH DEDICATED

On Sunday, June the 10th, New Harmony Baptist Church met in regular services at 10 A. M., and after a nicely arranged program of singing, prayer, and recitation, a fitting and much appreciated sermon was preached by Rev. J. L. Vinson, after which a fine and much enjoyed dinner was spread, and all present dined to their satisfaction.

1:30 to 2:00 P. M. singing, then short talks by Rev. W. B. May and J. L. Vinson. At 3:00 P. M. Rev. J. P. Kirkland of New Albany delivered the Dedication Sermon, which all enjoyed very much.

The pastor, John H. Heath, of New Albany, Miss., also made short talks of intervals and introduced the other speakers.

All in all it was a great day, and we trust much good will come from the new church.

This church was organized a little over one year ago, by Rev. J. L. Vinson, who became its first pastor.

In November, 1927, John H. Heath was called to the pastorate, and in January, 1928, the building of a house of worship was begun, which house was completed in time for services the 5th of February.

The members of this church though few in numbers, are a band of workers and we expect much of them.

—John H. Heath, Pastor.

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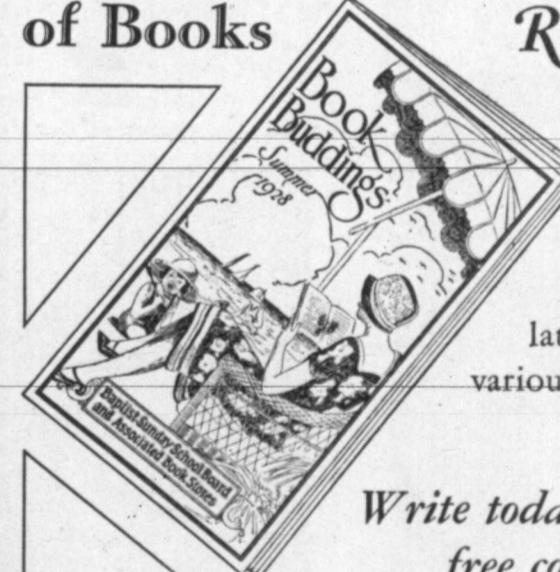
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"HOW LONG WILL IT BE NOW?"
By J. C. Massee, D.D.

Thirty-four men were dying in the submerged submarine S-4. There had been a wreck and they were imprisoned at the bottom of the sea off Provincetown. The SOS call had been signalled abroad. Rescuers were hastening from all directions. An admiral of the United States Navy was in charge of the rescue work. The Nation was aroused to anxiety and sympathy. The Government was doing all that could be done, seemingly. Later there was to be a court of inquiry to fix the blame for the disaster.

But fixing the blame did not save the thirty-four men. They died because the rescuers did not reach them in time.

During the progress of the rescue work, communication by signal of tapping was established between the rescuers and the imprisoned men. The one message from the doomed men tapped out again and again was, "How long will you be now?" How long will you be now? There is an infinite and heart-breaking pathos in that tapped-out cry of doomed men. How long will you be now? One by one they died. Gradually the signals ceased. Painfully the last despairing plea—How-long-will-you-be-now?

There are multitudes sunk in sin, wrecked, ruined, prisoners of doubt, of evil living. Slaves of habit, doomed by circumstances, tradition. They are held fast by tradition, by custom, by weak wills and evil passions. This church has been trying for three weeks to effect their rescue. It seems that I can hear the cry of these victims of Satan's cruel wrecking, tapping out to us, to the church: "We are dying. How long will you be now? We are doomed. How long will you be now?"

Many are helping the work of rescue. They are sacrificing to do it. They hear the cry, despairing, heart-rending: "How long will you be now?" and are doing their utmost to rescue.

Some of you are still more concerned with your petty personal business, bickerings, and bitterness than you are with the damnation of the doomed souls about you. Some of you are still more interested in your pleasures, even your sins than you are in the cry of the lost. How long will you be now? How long will you be now?

How long before you will get right with God? How long before you will confess your backslidings? How long before you will make restitution? Confess your sins? The Lord whom you seek will suddenly come to his temple. But who shall stand at his appearing? How long will you be now before you cease to hinder God? How long will you be now before you begin to persuade men in Christ's behalf?

How long will it be now before you will rededicate your life to God? How long will it be now before you renew your church covenant? And live it. How long will it be now before you will make it personal?

Prepare to meet your God! Seek

ye the Lord while he may be found. Call ye upon him while he is near. —Watchman Examiner.

HISTORICALLY SPEAKING

Let us assure the brotherhood—and sisterhood, too—that we appreciate their cooperation—especially those who have cooperated—in the collection of the missing numbers of the old Minutes of the various associations of the state.

A suggestion: Will not the Moderators appoint some interested person in each association as committee of one to "cast about" for these missing numbers? We thank you!

(110)—Sipsey Association: Missing—All except that of the 4th, viz: 1890.

(111)—South Mississippi and East Louisiana: Have only the 8th, viz: 1887.

(112)—Enterprise Association: Have only the 12th number, viz: 1883.

(113)—Hopewell Baptist Association: Have only the 13th number, viz: 1913.

(114)—Sardis Missionary Baptist Association: Have only the First: 1870.

(115)—Salem Baptist Association: Have only: 1869, 1880, 1884, 1889.

(116)—Union Baptist Association: Missing—1826 to 1840 inclusive, 1843, 1850, 1863, 1864, 1867, 1868, 1869, 1875, 1879, 1880, 1881, 1887, 1888, 1891, 1893, 1894, 1895, 1901, 1906, 1909, 1912, 1917, 1918, 1924.

(117)—Union County Association: Missing—1920, 1926, 1927.

(118)—West Judson Association: Missing—1884 to 1888 inclusive, 1893 to 1897 inclusive, 1899, 1900, 1902 to 1908 inclusive, 1911 to 1915 inclusive, 1917, 1919 to 1927 inclusive.

(119)—Washington Missionary Baptist Association of Regular Baptists: Have only numbers: 1921 and 1922, which are 9th and 10th.

(120)—Wayne County Association: Missing—1919, 1920, 1927.

(121)—Winston County Association: Missing—1927.

(122)—Walthall County Association: Missing—1913 to 1920 inclusive, 1923, 1926.

(123)—Yazoo Baptist Association: Missing—1852, 1853, 1855 to 1868 inclusive, 1879, 1883, 1884, 1893 to 1909 inclusive, 1911 to 1915 inclusive, 1917, 1920, 1921.

(124)—Yazoo County Association: Have only the 5th, viz: 1925.

(125)—Yalobusha County Association: Missing—1927.

(126)—Yalobusha Baptist Associa-

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tion: Missing—1837, 1838, 1839, 1840, 1843 to 1852 inclusive, 1854, 1855, 1860, 1862 to 1866 inclusive, 1868, 1870, 1874, 1882 to 1886 inclusive, 1889, 1893, 1894, 1895, 1897, 1898, 1900 to 1908 inclusive, 1911 to 1915 inclusive.

(127)—Zion Baptist Association: Missing—1837 to 1857 inclusive, 1859 to 1868 inclusive, 1872, 1873, 1875, 1878, 1888, 1893 to 1908 inclusive, 1911, 1914 to 1917 inclusive, 1919 to 1927 inclusive.

(128)—Zion Missionary Association: Missing—1871 to 1889 inclusive, 1891 to 1919 inclusive, 1927.

(129)—Zion Rest Primitive Association: Missing—All except 1870.

Cordially,

—J. L. Boyd,
Secty. of Com.

The Magee Baptist Church in the absence of their pastor on last Sunday had a called meeting and conspired against the pastor, and by unanimous vote decided to get rid of him for a spell by granting him a thirty-day vacation to go to the Baptist World Alliance at Toronto, Canada, furnishing him with the necessary funds to defray the expenses of the trip, all of which was very acceptable to him, and for which he is under many obligations to the church and friends who were so thoughtful and generous. We hope to be of greater service because of the rest and experience.

—J. L. Boyd, Pastor.

Righteousness is the fulfillment of God's creative purpose in a man's

whole life. It begins with the soul, the real eternal self, that is instinct with the life of the God from whom it came. It is the response of the highest in man to the claim of God. —Percy C. Ainsworth.

God Called Another

Mrs. Effie (Floyd) Richmond, of Walnut Grove, Miss., died at her home April 18, 1928. She was laid to rest in Walnut Grove Cemetery. Rev. A. M. Barnett conducted the funeral services.

She was a member of the Baptist Church for a number of years. She leaves the comforting assurance that she is at rest.

She leaves a husband and five small children, mother, Mrs. Emily Williams, two brothers, four sisters and a host of relatives and friends to mourn her death.

Farewell, dear one,
We know thou art at rest.
God knows best.
—Floyd Richmond and Children.

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The New Hearn dormitory, built in 1923, and Whitfield Hall, completed in June 1928, are reserved for students in the regular boarding department. Whitfield is set apart for juniors and seniors. Every bed-room in Whitfield and the New Hearn has connecting bath-room. Splendid new administration building just completed.

Exceptional faculty of experts trained in the best colleges, universities and conservatories of America and Europe. Special advantages in piano, violin, voice culture, expression, home economics, art, commercial courses. For students who take regular literary work, there is no extra tuition charge for courses in shorthand, type-writing, and book keeping.

A gentleman who spent several weeks on the Blue Mountain campus recently said to a friend, "I have never known any place where such a sincere Christian atmosphere prevails as on the campus of Blue Mountain College."

Second term of summer session and state normal opens July 12th. Regular session opens September 19th. White for bulletin of summer session, or regular catalogue just off the press. Deposit of \$12.50 reserves room in any dormitory.

Lawrence T. Lowrey, Ph.D., President.